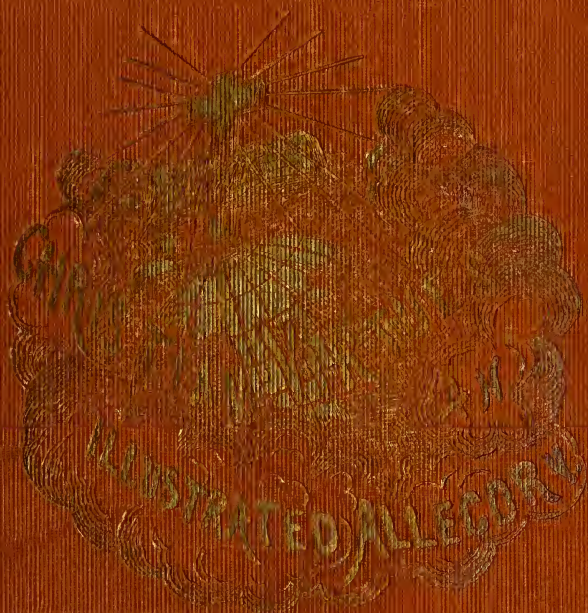




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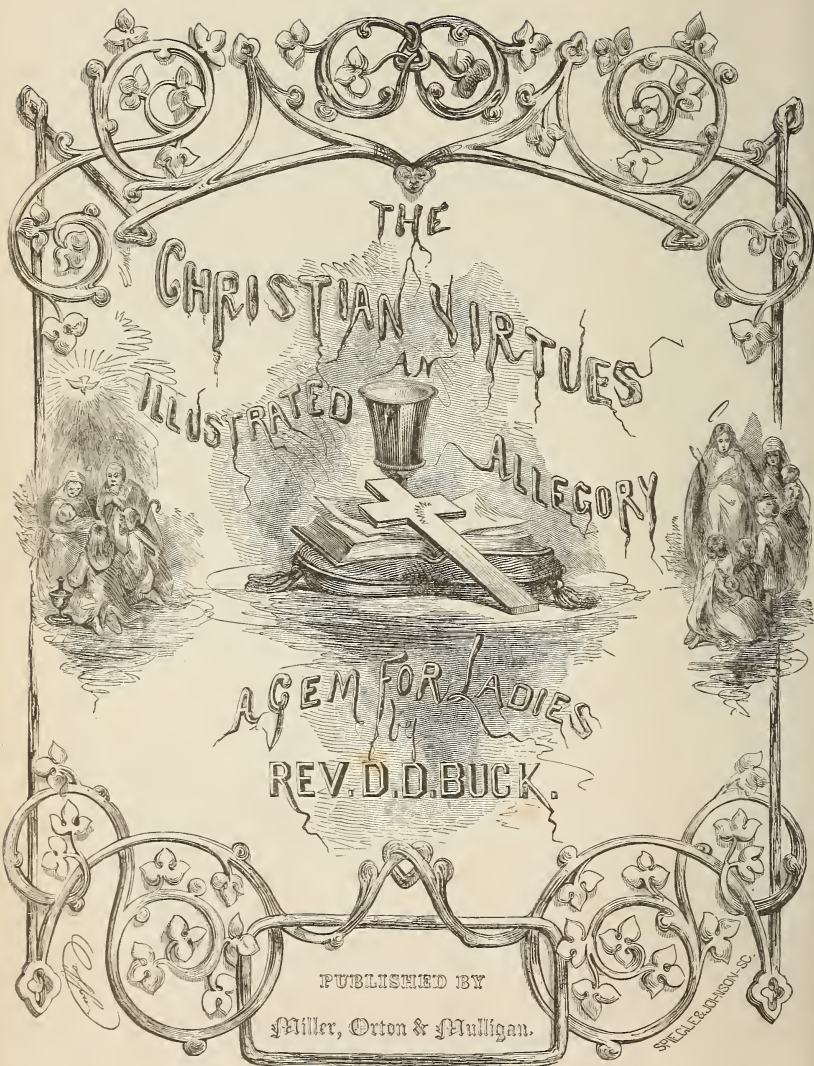
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THE
CHRISTIAN VIRTUES
ILLUSTRATED ALLEGORY

AGEM FOR LADIES
REV. D. D. BUCK.

PUBLISHED BY

Miller, Orton & Mulligan.

SPENCER, MASS. 1870.

THE
CHRISTIAN VIRTUES,
PERSONIFIED AND EXHIBITED AS
A DIVINE FAMILY
IN THEIR
DISTINCTIVE CHARACTERS, ASSOCIATIONS, MISSIONS, LABORS, TRANS-
FORMATIONS, AND ULTIMATE REWARDS.
AN
ILLUSTRATED ALLEGORY.

BY REV. D. D. BUCK.

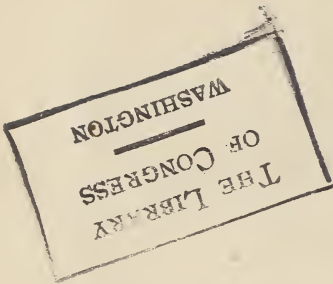
"Instruction and Amusement may combine,
As Heat is blended with the beams that shine."

5866.

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TO
THE INTELLIGENT AND PURE-MINDED
THIS BOOK

Is Affectionately and Respectfully

DEDICATED,

WITH THE AUTHOR'S EARNEST HOPE AND PRAYER, THAT ITS FREQUENT

AND CAREFUL PERUSAL MAY CONTRIBUTE MATERIALLY

TO THEIR

AMUSEMENT AND INSTRUCTION.

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PART I.

The Proem.

ANALYSIS.

SOURCE of all the Virtues—The Virtues contemplated as Children of one Family—Religion as a Mother in the midst of her Children—General Likeness—Special Adaptation—Differences Explained—Equality in Diversity—Present Position not the sure Criterion of Future Destination—Different Human Temperaments—Intention and Use—Illustrations—Swimming and Flying—Envy among the Fishes and the Fowls—Uses of Variety—Ambi-Adaptation is Semi-Adaptation—Examples—Variety the Universal Order—Variety the Development of Divinity—Eternal because Divine—Intention of the Allegory—Leading Effort—The Millennium in Miniature—The Millennium in Full.

The Proem.

TRUE RELIGION must be regarded as the source of all the virtues and graces that ennoble and adorn the human soul in this world, and fit it for its final exaltation and heavenly bliss. And the different graces and virtues may be contemplated as a numerous family of lovely sisters and brothers, being all equally the offspring of a divine parentage.

Hence, it may not be unlawful to represent RELIGION as a DIVINE MOTHER, surrounded by a numerous company of sons and daughters, all possessing peculiar traits of family resemblance, all appropriately laboring to promote the Mother's pleasure, and all equally interested in the general weal.

And every one of these divine children may be supposed to be especially adapted and characteristically devoted to some specific department in the general enterprise of redeeming the fallen, wretched race, and securing their final salvation. And as no two of these divine children are just alike, each possessing some rich endowment which is not inherited by any other ; so each may be regarded as being duly qualified and specially designed for the accomplishment of some important and peculiar part which could not be well performed by any of the rest.

And the diversity of characteristics among the several virtues may also be appropriately represented as differences of disposition, ability, and taste in this numerous association of sons and daughters. One is better skilled in intellectual effort; another is better formed for physical strength; and another seems better qualified for governing the heart. One is constitutionally adapted to lead; another is just as naturally formed to follow. One seems born to rule; another to obey. One is apparently more divine in development here, without being more truly divine in parentage, or more certain of superior dignity hereafter.

So, on the other hand, one appears to be less happy; another, less wise; and another compares unfavorably in respect to something else. But by no means must it follow, that, because an office may appear less dignified and happy here, it should be esteemed as being less important, or less desirable, or the less likely to be superior in the world above, where relations may be reversed, and character displayed in such new and smiling light as may cause it to appear completely new. As mountain summits bathed in mid-day-light, may gleam with glory undisplayed by night.

And the different virtues may also be considered as the various types and developments of character exhibited in this imperfect yet beautiful world. In some the leading grace is Charity; and it imparts its influence to all the rest. In some Faith appears superior, and gives a corresponding character to the whole life. Others are distinguished for Humility, and carry about them such a sweet display of meekness and self-forgetfulness, that it is

their personal distinction to be apparently lost among those they deem their superiors in goodness, wisdom, or ability.

Some persons are distinguished for their long enduring, uncomplaining patience. All their distinctive excellence appears embodied in this. Without a marked ability to do, they are surprisingly enabled to endure; and become as famous, and perhaps as useful, too, in their meek submission to their sufferings, as if they were of brilliant reputation for wisdom, wit, or strength. While some are noted for their burning, energetic zeal, others are famous for their industry, while they pursue a quiet, unobtrusive way, that is just as likely to secure success, and be a blessing to the needy race, as if it were an open, boisterous manner, more designed to call attention to what they meant to do, than to perform the work required which they should be constantly doing.

All are not equally excellent in every place; but each in his own sphere is best. A bird is qualified nobly to fly; but is not a very good swimmer in the waters. A fish, however, can swim very easily; but it cannot fly so well as a bird. The evident reason is, that one moves by fins, and the other by wings: wings for the atmosphere, fins for the waters. But shall the nimble fish, sporting in the waters, envy the sprightly bird, darting through the air, and think itself less a creature of the Divine Hand than the bird, because it cannot fly? As well might the bird envy the brilliant fish, as it darts gleaming through the flashing waters, and think that birds are less divine in origin than fishes, because they cannot swim. Each is perfect in itself; each adapted to its own element; each ful-

filling its original design; and each beheld with equal favor by the Omnipresent Eye.

If all were birds of the air, who would people the waters? How would the liquid firmament be adorned with living stars? If all were fishes, who would inhabit the skies, and fill the ethereal orchestre with melody? Fishes for the waters, and birds for the air; but the one must move by pinions, and the other must move by fins.

True, there are some fowls that can both fly and swim; but they can neither fly nor swim so well as those which are adapted to do but the one. And there are some fishes that have both wings and fins; but they are not perfectly adapted either to the waters or the air. Just in proportion as they are fitted to fly in the air, they are defective in their adaptation to move in the water. And it is likely that they lose more than they gain by their ambi-adaptation: Indeed, may it not be more properly termed a semi-adaptation?

So with the different virtues and graces; and so with the peculiar temperaments among good men: everything good is of God, and is designed to promote goodness. Nothing was formed in vain; and the variety that glows in the starry heavens, that sports in the broad oceans, that flits through the atmosphere, that walks, or creeps, that ripens, or blooms in the earth,—this same variety, originally ordained and devised, should be expected and desired in the world of heart and mind, as well as in the world of earth and water.

Variety is the universal development of Divinity. It results not from accident, but from design. And why designed? because first desired. And why desired? be-

cause first preferred. And why preferred? because most agreeable to original taste: or, in other words, most in harmony with the Divine Nature that originated all. Variety, then, being most agreeable to the unchangeable Creator; being a prominent characteristic of all the developments of Himself; if God be immutable, must not variety be eternal? Why then complain of it, or wish it were otherwise? Hath not God pronounced it "good?"

The governing intention of the Allegory, is, to make a true exhibition of every one in his or her own appropriate office, and to show how indispensable every one is; to what ultimate perfection every one may be destined; and thus to inculcate confidence and good feeling among good people of every Christian order, and of every native temperament and taste.

It will be the constant endeavor to persuade every man to esteem others better than himself; and to look with intelligent charity to discover — not so much the differences among men — but to discover all those holy resemblances which indicate and prove a family relationship among all the spiritual children of God.

In this way may heaven begin upon the earth. This, in miniature, is the Millennium indeed, however circumscribed and obscure. This, universally extended, is the Millennium in full, however long it may be in arriving, and by whatever means it may be introduced. May the Most Merciful hasten it in his own time!

Truth and his Vocation.

ANALYSIS.

The Eldest Born—Personal Appearance—Vocation—Nature and Range of Instruction—Particular Themes—Character and Manner—Best Dependences—Truth in Disguise—Reasons—Recognized by his Friends—The Tessera and its Use—Prospect of Success—Times and Seasons—Specific Duties—Truth a Witness—Truth before Heathen Temples—Truth under the Palm Tree—Truth in the Pagan Hut—More Methods than One—Influence upon Himself—Eulogium.

TRUTH.

"As gleams the Orient with dawning light,
When Morn begins his triumph over Night;
As glows the zenith with meridian ray,
When Sol resplendent rules the middle day;
So Truth, which erst as early twilight gleams,
Shall glow at last with full meridian beams."

Anonymous.

"The grave's dark portal
Soon shuts this world of shadows from the view;
Then shall we grasp realities immortal,
If to the Truth within us we are true."

Mrs. Embury.

"I have no greater joy than to hear that my children walk in Truth." 3 *John*, verse 4.

"I rejoice greatly that I found of thy children walking in Truth."
2 *John*, verse 4.



THE CHRISTIAN VIRTUES.

CHAPTER I.

Truth and his Vocation.

RELIGION'S eldest born is TRUTH. With a noble, intellectual brow, and an eye of piercing brilliancy; with an expression of habitual composure, and an attitude of sublime dignity, he seems not unworthy of his exalted position, as the first born of all the DIVINE FAMILY.

TRUTH'S peculiar vocation is universal instruction. Limited to no distinct department, but permitted to range as widely as venture-some inquiry, he teaches the present and the future, dwells particularly upon the past, and reveals the characters and the doings of God and man.

In the DIVINE FAMILY, however, TRUTH usu-

ally communicates of man, in his relations with God, and of God, in his relations with man. The original creation, the first temptation, the lamentable defection, the promise and the accomplishment of human redemption, the dealings of common Providence with the ancient nations, and of special Providence with the Hebrew people, the biographies of the ancient saints and worthies, the wickedness and wretchedness of sinners of olden time; — all these, and innumerable other kindred themes, he teaches in the department of general history and social law.

But there are some subjects on which TRUTH more particularly dwells: such as the corruption and guilt, the bondage and danger of individual transgressors. In this department he intends to be as explicit and personal as politeness will allow; and there are some who could never endure his searching examinations and his impartial revelations. Some, indeed, have been convinced to their own entire satisfaction that TRUTH is sometimes so unmindful of the feelings of his auditors, that he even slays them as with a two-edged sword. Yet no one could ever discover that he was excited by an-

ger or revenge ; for he is generally calm in all his exercises, though very keen in his perceptions, and inflexibly firm in all his ways.

TRUTH is rarely precipitate ; never trifling or boisterous ; and has never been known to contradict himself. It is certain, however, that his declarations at one time may seem to be diametrically at variance with his teachings at another time. But it always appears in time that his apparently contradictory affirmations are equally and evidently true. This is inexplicable to some, incredible to others, but demonstrable to all.

TRUTH depends for success less on strength than time ; more on candor than cunning ; more on the intrinsic evidence of what he teaches, than on extrinsic agencies and arts. He aims to be perfectly sincere and impartial ; and would not knowingly prevaricate or exaggerate. He is occasionally depressed, and seemingly overthrown ; yet he is usually hopeful, and confident of ultimate success.

TRUTH has been compelled sometimes to hide himself in obscure places, and even—if reports be true—to go about in disguise. Without stopping to disprove, or to confirm, these un-

certain reports, one thing may be relied upon as undeniable,—that TRUTH greatly prefers publicity to obscurity, and would rather go entirely naked, than in disguise. And the probability is that he is not so frequently found in disguise himself, as others are, who go about in his raiment, and passing by his name.

Yet as TRUTH is sometimes proscribed and banished, and it would be dangerous to be found abroad, it may be admitted that he does sometimes, for prudential reasons, so obscure or even conceal his face, that none but his most intimate friends can recognize him. These, however, have no difficulty in detecting his presence, however obscured or disguised; for there is a certain indescribable, and almost inconceivable something—it is hardly known what—that enables his intimate friends to know when he is with them, even when a stranger would not see any reason to suspect it. Whether it is a peculiar aroma around his person, or some significant sign addressed to the eye, or a peculiarity of tone detected by the accustomed ear, remains a secret to the uninitiated, and will probably never be divulged.

One of the methods which TRUTH takes to

keep up the correspondence with his friends, is the Oriental Tessera,* in which is engraved mysteriously a new name, which no man knoweth but he that receiveth it. It answers as a password, and token of recognition, by means of which he gains admission to all societies that truly reckon themselves as belonging to his original fraternity.

It is never prudent for a man to array himself in opposition to TRUTH; for "TRUTH is mighty and must prevail." Sooner or later he will vanquish his foes, and triumph over them all. He is by some thought to be rapidly gaining upon his enemies; but others think he is not making much progress at present. All, however, who have been thoroughly instructed by him, are fully assured that, eventually, either by sudden conquest, or by gradual advancement, he will have a final and universal triumph. Concerning "the times and the seasons," he has not yet been permitted to speak very distinctly; but concerning the fact itself of a final triumph, he has communicated of the future so that the pupil in his a-b-abs can easily comprehend it.

* Rev. ii. 17

TRUTH has some specific duties to perform in the great work of renovation; it is his special province to oppose Error, Superstition, and Deceit. He is commissioned to destroy all false religions, and establish the true everywhere in the world. He is the principal witness in the great controversy that has been agitating the world for so many ages. He is not only the official Instructor for all the members of the DIVINE FAMILY, but the general Teacher of the whole world. It is expected that he will interest himself in all the endeavors to enlighten and meliorate the condition of benighted nations.

In obedience to his commission, TRUTH sometimes travels to heathen lands, and may be seen standing before the crowded gates of pagan temples, lifting up his voice as a trumpet, and proclaiming to the deluded millions the glad tidings of salvation for lost and wretched men, through the wonderful incarnation, and mysterious death, of the One who is mightier than the princes of the earth, and holier than the angels in heaven.

TRUTH has not unfrequently been seen sitting under an oriental palm tree, in earnest conversation with some weary pilgrim who had fainted

by the way, on his toilsome pilgrimage to some far off shrine. And he has been known to enter the low door of some heathen hut, and sit familiarly with sable pagans, conversing with them of subjects that were as strange and thrilling, as they were cheering and new.

TRUTH is not content with teaching by precept merely ; he understands the ancient adage, "Actions speak louder than words," and earnestly endeavors to live in strict conformity with its spirit and teaching. Hence his outward deportment is sincere, immaculate, and true. All his words, official and unofficial, are well considered and delivered as under oath. He will not cloak or dissemble his own faults, or the failings of his friends. He is in all respects truly upright, and unchangeably reliable.

Such is TRUTH, RELIGION's eldest born ; the general Teacher of all the sons and daughters of the MOTHER DIVINE. The Mother is proud of her Son ; the Son is proud of his Mother. Each is worthy of the other ; and each increases the other's beauty and worth. Happy Mother, to produce such a Son ! Happy Son, to have sprung from such a Mother !



Liberty and his Great Exploits.

ANALYSIS.

Relative Age—Like and Unlike Truth—How he Resembles, and how he Differs—Personal Looks—Disposition—Commission—Ambition—Cannot be Enslaved—Why Impossible—Peter's Escape from Prison an Illustration—His Guardian Angel—His Enemies and their Efforts—A Standing Miracle—Mortal yet Undying—Terrible Wounds—Terrible Weapons—Cannot be Killed except by Annihilation—Mythological Divinities—Warring Angels—A Horrible Gash—How Healed—Nature of Spirits—Truth Stranger than Fiction—Spiritual Bondage—Spiritual Freedom—Liberty's Law—How to Gain and Retain Freedom—Liberty Reposing—Connexion of Truth and Liberty—Mutual Adaptation—Comparison by Contrast.

LIBERTY.

"Resplendent Liberty! our heart's desire,
Thy clarion's echoes thrill our ardent ear;
Our soul is kindled by thy words of fire;
The captive spurns his chains when thou art near.
Thy gleaming banner on the breeze unfurled,
With every shiver shakes the wondering world!"

Anonymous.

"O Liberty! heaven's choice prerogative!
True bond of laws! thou social soul of property!
Thou breath of reason! life of life itself!
For thee the valiant bleed!"

Brooke.

"O give me Liberty!
For were even Paradise my prison,
Still I should long to leap the crystal walls."

Dryden.

"And I will walk at Liberty.—*Ps.* cxix. 45.

"Ye have been called unto Liberty."—*Gal.* v. 13.

CHAPTER II.

Liberty and his Great Exploits.

NEXT in order in the DIVINE FAMILY may be noticed a noble son whose name is LIBERTY. He seems a little younger than his brother TRUTH, whom he slightly resembles, but less in disposition and genius, than in form and features. He is not less lovely and loved, but less contemplative and dignified. His countenance is very animated, and his limbs very athletic; and his whole person shows that he was formed for the most vigorous exertions, and the most daring exploits.

Himself greatly delighting in unfettered freedom, loathing every manacle, and spurning every yoke, he is the energetic and fearless champion for all the oppressed. He usually reposes on his armor when he rests, and rises up in armor cap-a-pie when he renews his toil. His panoply is as good for self-defense, as for the slaughter of enemies.

It is LIBERTY's especial mission to contend with Tyranny in all his flattering disguises, and drive him from the world. He has divine commission to shiver every manacle, and throw down prison walls; to raise up the poor down-trodden, and to make every one as free as himself. And he enters on his mission with a hearty good will; for it is the enterprise most suited to his taste; the very one he chooses for himself.

LIBERTY has never been enslaved. He could not live in chains; and he would suffocate within the prison walls. No manacles can fetter him; that moment they come in contact with his limbs, that moment they will fall asunder like brittle ropes of sand. The strongest chains wrapped round his form are alike flaxen threads wrapped round a burning brand. Power is powerless, and skill is foolishness, when exerted to restrain him; he will be free; as free as waters on the mountain side; as free as billows in the ocean's tide; free as the air within the rushing breeze; free as the birds among the forest trees.

As Peter in the inner prison,* bound to liv-

* Acts, chap. xii.

ing men, the gates all strongly fastened, the quaternions on guard ; and all, on peril of their precious lives, to keep the prisoner safely and bring him forth ;—as Peter leaves his chains, goes through the bolted gates, eludes the watchful guards, and walks away ;—and all by heavenly aid ;—so LIBERTY has an attending guard ;—an angel following or leading everywhere, who passes through the adamant, and forces brazen gates, nor leaves his charge one moment night nor day.

With some it is a question whether LIBERTY can ever be destroyed. His enemies from the remote beginning have all combined to pierce his heart and slaughter him outright. Knowledge, and Power, and Malice, under Tyranny, have formed a league to take his life ; and they long have labored with malicious pains to accomplish it. His living is a standing miracle, unexplained to all who wish him ill ; inexplicate to those who do not comprehend the nature of his life ; incredible to those who do not know from personal experience or sight, but have to gain their knowledge upon trust.

That LIBERTY is not invulnerable, is clearly proved from all the authentic records of the

past. The present aspect of the wretched world; the imprisoned victims of strong Tyranny; the sound of rattling chains; the martyrs' blood that nourishes the earth; the thrilling legends of the days of yore, when feudal fortresses as sentinels stood on every hill, and kept their sleepless guardship over towns and provinces, teeming with sighing slaves.

LIBERTY has sometimes received the most terrible wounds from lances, swords, and guns, and all the other enginery and instruments of death in use in carnal war; yet he survives them all. But the most dreadful wounds he ever has received have been inflicted quite invisibly, from tongues that hacked and hewed like heavy claymores in remorseless hands; from pens that pierced and poisoned all the wounds, like ancient lances dipped in poison deep, and thrust by giant arms. And yet he lives: he lives as vigorously as when Philistia's stalwart champion challenged the Hebrew host, and fell down conquered by a shepherd boy.

Immortal LIBERTY can never be destroyed, so long as he preserves his heart unwounded by his deadly foes. His limbs have frequently been severed from his body, and even his head

has sometimes been cloven through; and yet he lives. Though dwelling in the flesh, and subject to the influences that prevail over all in mortal form, he seems immortal in himself, as if his spirit were not merely so, but even had the power to keep his frame from all the fatal shafts; or, being pierced, or hewed in pieces limb from limb, possessed the almightiness to raise himself from pulseless death.

As ancient fable teaches of the gods, whose strange exploits were told in classic times, who might be wounded fatally, and yet survive, (strange paradox,) because by constitution and descent divine: As like the spirit champions in the wars of which the English Homer* sung, when he described the ghastly wounds a spirit may receive, and yet refuse to die:

“The sword

Of Michael, from the armory of God
Was given him tempered so, that neither keen
Nor solid might resist that edge; it met
The sword of Satan, with steep force to smite
Descending, and in half cut sheer; nor stayed,
But with swift wheel reverse, deep entering shared
All his right side. Then Satan first knew pain,
And writhed him to and fro convolved; so sore
The griding sword, with discontinuous wound,

* Milton—Paradise Lost, Book vi.

Passed through him; but the ethereal substance closed,
Not long divisible." * * * *

"Yet soon he healed: for spirits live throughout
Vital in every part, not as frail man
In entrails, heart or head, liver or reins,
Cannot but by annihilating die;
Nor in their liquid texture mortal wound
Receive, no more than can the fluid air:
All heart they live, all head, all eye, all ear,
All intellect, all sense; and, as they please,
They limb themselves, and color, shape, or size,
Assume, as likes them best, condensed or rare."

So LIBERTY can never be destroyed but by annihilation; can never be imprisoned but by Death. His real history is far more strange than classic fables of the martial gods; and Fiction never has rehearsed a legend more incredible than sober History tells, with undisputed truthfulness, of Liberty's exploits. The champion lives, surviving all his wounds; he lives, and promises to live through endless years.

But LIBERTY has wrought still greater deeds in saving millions from "the gall of bitterness, and the bond of iniquity." "Whom the Son maketh free, is free indeed." It is his principal mission to go about in search of all the captives of the Evil One, and enable them "to recover themselves out of the snare of the Devil, who are led captive by him at his will." TRUTH, in his great work of enlightening sinners, who

“sit in the region and shadow of death,” endeavors “to open their eyes, and turn them from darkness to light;” and LIBERTY comes in for his part of the work and the glory, and “turns them from the power of Satan unto God.”

LIBERTY, like TRUTH and JUSTICE, has his law, and requires all his subjects to submit themselves, if they would be really and permanently blest. Not only must they come to his gate, that opens into the way of freedom, and look therein, and understand his law; but they must continue as they first begin, and thus insure his blessing upon all they do. Over his portals is inscribed the essence of the rules by which he offers freedom :

*“ Whoso looketh into the perfect law of LIBERTY, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”**

No one can compute the blessings which LIBERTY has secured; and no one can calculate the evils he has averted. But, however much he has accomplished, he is ambitious to do still more; and he never rests in quietness, but with

* James i. 25.

the pleasing consciousness of having done his duty well, in winning peace and blessedness for those in bonds and wretchedness, and making their free happiness his kindly prowess tell.

TRUTH'S avocation and LIBERTY'S are intimately connected. They frequently run to the aid of each other. In TRUTH'S enterprise LIBERTY is a defender; in LIBERTY'S, TRUTH is a counselor. Both have been familiarly associated in all the great moral movements of ancient and modern times.

These elder—and almost twin—brothers are wisely formed for each other's friendship and society. They work together with mutual advantage, each supplying some need in the other. TRUTH has a clearer vision, with a stronger intellect; LIBERTY has a warmer heart and a stronger limb. One has the greater knowledge, and the power to know; the other has the greater courage, and the might to do. TRUTH is more habitually patient; LIBERTY is more usually ardent. TRUTH relies on perseverance; LIBERTY relies on power. TRUTH proceeds invisibly, and gives no note of his design; LIBERTY moves openly, and through his works his wishes shine.

Faith and Hope,

AND THEIR APPROPRIATE INFLUENCE.

ANALYSIS.

Another Daughter—Name—Appearance—Disposition—A Wonderful Magician—Astonishing Powers—Self-Resuscitation—Sustains Liberty—Almost Divine—Achievements—What she could do if she would—A Twin Sister—Name—Peculiar Qualities—A Pleasant Path—Pleasing Countenance—Inseparable Associates—Habitual Harmony—Dissimilarities and Resemblances—Unlike Spiritually—Invocations to both—Faith in the Religious World—Indispensable Requisite—Surprising Performances—Influence on Ancient Saints—Hope and her Indispensableness—Vessel in a Tempest—A Sure Anchor and Anchorage—Hope's Doings.

FAITH.

"Faith lights us through the dark to Deity ;
 Whilst, without sight, we witness that she shows
More God than in his works our eyes can see ;
 Though none but by those works the Godhead knows.
Davenant.

"Faith builds a bridge across the gulf of death,
To break the shock blind Nature cannot shun,
And lands Thought smoothly on the further shore."
Young.

HOPE.

"But thou, O Hope! with eyes so fair,
 What was thy delighted measure?
 Still it whispered promised pleasure,
And bade the lovely scene at distance hail.
 Still would her touch the strain prolong ;
And from the rocks, the woods, the vale,
She called on Echo still through all the song ;
 And where her sweetest theme she chose
 A soft responsive voice was heard at every close ;
And Hope enchanted smiled, and waved her golden hair."
Collins.

CHAPTER III.

Faith and Hope,

AND THEIR APPROPRIATE INFLUENCE.

ANOTHER lovely daughter of the DIVINE MOTHER is FAITH: even-tempered, clear-sighted, enterprising FAITH. Always cheerful, always hopeful, always obliging, always in motion, FAITH is the sprightly companion of all, the ready assistant of all, and the selected favorite of all.

FAITH is a true Magician. Miracles and wonders are her usual performances; and she is expected to excel the others in the astonishing variety and strangeness of her deeds. She has a vision that finds light in darkness; a frame that gathers might from weakness; a soul that is inspirited from despair. She firmly treads the ethereal pathway of unspoken promises. She everywhere finds an arm to sustain her.

She ventures to take hold of the terrible scepter of the Infinite.

In her potency FAITH approaches the Almighty, and seems to rival the Unlimited. She really quickens the dead. She cures the lame and the lunatic. She gives sight and hearing to the blind and deaf; speech and sprightliness to the dumb and the palsied. She goes with weeping Bereavement to the sepulchre where moulder the beloved dead, and calls them forth, living, beautiful, and unchanged.

Downtrodden herself sometimes by the iron heel of Doubt and sad Discouragement, she springs up again, healed and healthful, revived by a single touch of her own magic wand; for FAITH works miracles upon herself as often as on others. She constantly renews her limbs, as they gradually decay. She restores her own sight and hearing; transforms a few barley loaves and fishes into abundance of food to feed herself and all the thousands that depend upon her. She changes even the clods of the earth into meat and bread, and brings oil and wine out of rocks and trees. What she does not do is less wonderful than what she does. She is as

the right hand of the Almighty. And yet she dwells on earth in human flesh.

And FAITH is just as kindly as she is truly mighty ; and she offers her finite omnipotency to all. When TRUTH speaks faintly and begins to falter, she runs to his aid, and renews his inspiration. When LIBERTY'S arm begins to weary, and his eye is growing dim, she girds him anew for the conflict, and revives his courage. She sharpens and furbishes his sword, and burnishes his shield and helmet. She sounds his clarion, and flings out his banner to the breeze. She charms the bird of victory to perch upon his standard.

FAITH has ever been the desire and admiration of the pious, and the wonder and astonishment of unbelievers. But her achievements are as undeniable as they are common and unaccountable. With feminine grace and delicacy, she has masculine strength and energy. She appears to unite earth and heaven in her own peculiar person. The efforts and instrumentalities of the finite seem, with her, to be blended with the wisdom and mightiness of the Infinite. She almost seems Divinity incarnate.

FAITH has given pinions to the prophet, that he might soar bodily to the heavens, without coming into conflict with Death.* With an artillery of musical horns she has battered down the walls of a strong city.† She has divided seas, and formed pavements in the bottom of the deep.‡ She has turned the dews of heaven into bread, and brought rivers out of the flinty rocks. She has changed a shepherd's rod into a scepter of power, to rule over armies and storms, and winds and waters. She has quenched the violence of flames, shut the mouths of lions, defied and escaped the edge of the sword, and turned to flight whole armies of foes.§

These are only specimens of FAITH's astonishing performances. Time and language both would fail to rehearse all the wonders of her doings; for she seems most easily to triumph over nature; and she appears to move the heart of the Immutable. It is not possible to tell what she could do if she would. One who cannot be mistaken has affirmed, that with one of her least efforts she could tear up the forest

* Heb. xi. 5.

† Heb. xi. 29.

‡ Heb. xi. 30.

§ Heb. 11.

by its roots, and even snatch up the mountains and toss them into the sea! *

FAITH is not alone: she has a twin sister as lovely and as excellent as herself. Her name is HOPE. HOPE's vision was never known to be obscured by grief. She has never learned the art of sighing, or the science of shedding tears. HOPE weeping with sadness would be as great a wonder as a man with wings. She never knew the sadness of a pang; nor felt the wretchedness of dark despair. She never knew a night without a star; nor a storm without a rainbow.

HOPE's usual paths of pleasure, and all her walks of usefulness, are carpeted and bordered with perennial verdure. She sleeps in a bower of unfading blossoms. She breathes fragrance into all the gales. Her eyes are self-luminous with sweet expectation and fond desire. Her countenance glows with inward radiations of anticipated and present bliss. She is never ashamed, but looks with satisfaction, as well upon herself, as on all connected with her as her intimates or aids.

Such is HOPE: sweet, bright, happy HOPE:

earth's heaven, and heaven's delight. She is always in company with FAITH: wherever either is seen, the other is within call of the voice; yes, within reaching distance of the hand. United in birth, (though FAITH seems the elder,) unseparate in life, should either die, the other would give up the ghost with the same expiring.

It is pleasing to witness the delightful harmony of these twin sisters, so very like in some things, so much unlike in others. They seem to comprehend each other perfectly, and to cooperate completely. FAITH is ready for the present emergency; HOPE prepares for the future contingency. FAITH, sustained by HOPE, goes into the present conflict, prevails, and triumphs gloriously. HOPE, sustained by FAITH, has large anticipations of future victories, and plans successfully.*

Thus FAITH and HOPE sweetly combine their labors; each distinct from the other, yet both delightfully blended. FAITH girds on the breast-plate; HOPE puts on the helmet. FAITH grasps the shield, and unsheathes the sword; HOPE sounds the trumpet, and flings out the

* Most of the Divine Sisterhood are heroines.

banner. In edifying, FAITH lays the foundation, and plans the structure; HOPE finishes the building, and adds the furniture. But FAITH aids HOPE in finishing; and HOPE aids FAITH in founding. It is a real co-partnership, not to be dissolved by mutual consent, but to exist forever.*

And FAITH and HOPE unite and blend, yet radically differ, in spiritual things. Interiorly and exteriorly they differ, and yet resemble, not only in respect of themselves, but in respect to their influence over others. FAITH inspires the intellect; HOPE the sensibilities. FAITH reaches the heart through the mind; HOPE affects the mind through the heart. FAITH first reasons, and then rejoices; HOPE first rejoices, and then reasons. One thinks before she speaks; the other speaks before she thinks. One is more interested in the present and the past; the other is more interested in the future. One is more reflective; the other is more suggestive. One is better to devise; the other is better to improve. One leads, and the other follows, at the beginning; the latter leads, and the former follows, at the ending.

* Scripture represents all the Virtues as workers.

Blessed Sisters! each worthy of the other; each to the other necessary! May ye both be familiar at our firesides! May ye both be our attendants through all our walks of usefulness and suffering! May ye both be ministering angels around our death-beds! May ye both befriend us at the final judgment! May ye both be our intimates through endless ages!

In the Divine Government FAITH is deemed an indispensable of holy character. As, without CHARITY, nothing can avail; so, without FAITH, everything is worthless in the great salvation. One thought of FAITH, one single word from her lips, will sometimes do more than the arduous labor of a life-time. FAITH blots out all the records of iniquity, so that they will never appear against the transgressor to condemn him.* She restores the guilty exile to the bosom of the heavenly family, so that, from being children of wrath, they become the offspring of God.† FAITH changes the whole character of men, in their relations to the law, and transforms the culprit into an approved subject.‡

* Acts, x. 43. † John, i. 12; Eph. ii. 3. ‡ Rom. x. 4; Gal. ii. 16.

So indispensable is FAITH esteemed by God himself, that he will never regard with pleasure any who are not reckoned as her intimate friends.* Even the greatest and best of saints have been esteemed more on account of their regard for FAITH, than for all other things together.† And FAITH becomes the animating soul in the dead bodies of those who have been crucified with Christ, so that they live and labor, not by their own natural life and vigor, but by the vitality of FAITH.‡

And HOPE is just as influential in her place, and just as necessary. "We are saved by HOPE," has been affirmed in the holy scripture.§ When the soul is driven about and tossed by furious temptations, as a vessel on the stormy seas; and there is no power to make the harbor, and be sheltered from the storm; then HOPE, as a strong anchor,|| sure and steadfast, and reaching to the firm anchorage within the quiet vale, preserves the soul in steadiness, and she outrides the gale.

HOPE, by the assistance of FAITH, has been the origin of many nations, and of multitudes

* Heb. xi. 6; John iii. 36.

§ Rom. viii. 24.

† Rom. iv. 3.

|| Heb. vi. 19.

‡ Gal. ii. 20.

more numerous than the stars of heaven.* She has purified many myriads of polluted spirits, and fitted them for the society of the blessed.† She has been the animating genius in all the glorious enterprises of the church of God. FAITH could never have succeeded, but for the inspiring disposition of HOPE. He that is without HOPE, is as a man without eyes, in a world of brightness and beauty. He that hath the society of HOPE, hath heaven already begun in his heart.

* Rom. iv. 18.

† 1 John iii. 3.

Charity and Mercy

IN THEIR RESPECTIVE MISSIONS.

ANALYSIS.

The Eldest Daughter—Personal Appearance—Disposition—Needs and has an Associate—Youngest Sister—Name—Resemblance and Contrast—Respective Missions—Influence of the Sisters over Liberty—Liberty in the Wars—Liberty at Home—Influence over Truth—Mutual Benefit of Association—Insensible Influences—A Curious Miracle—Moral Heat Diffusive—Blessings Returned—The Oak and the Vine—Charity's intrinsic Excellency—Indispensable Necessity—Mercy in her own place—Better than Sacrifice—Divine Regard for her—Love of Mercy Rewarded—Her Surprising Familiarity with God—Her Astonishing Influence with Him—Jonah's Trouble with Her—Conjectures about what she has Effected—How Esteemed in Heaven—Songs and Choruses—Mercy Welcomed to the Earth—Invited to Important Places.

CHARITY.

"Pure in her aim, and in her temper mild,
Her wisdom seems the weakness of a child;
She makes excuses where she might condemn,
Revil'd by those that hate her, prays for them;
Suspicion lurks not in her artless breast,
The worst suggested, she believes the best;
Not soon provoked, however stung and teased,
And, if perhaps made angry, soon appeased;
She rather waves, than will dispute her right,
And, injured, makes forgiveness her delight."

Cowper.

MERCY.

"Though Justice be thy plea, consider this,—
That, in the course of Justice, none of us
Should see salvation: we do pray for Mercy;
And that same prayer doth teach us all to render
The deeds of Mercy."

Shakspeare.

"In Faith and Hope the world will disagree,
But all mankind's concern is Charity."

Pope.

CHAPTER IV.

Charity and Mercy

IN THEIR RESPECTIVE MISSIONS.

RELIGION'S eldest daughter, CHARITY, next appears, with her seraphic countenance and beaming eyes. Her smile is the light of paradise; her tones the melody of joy. All her attitudes and movements are graceful with kindly affections. Every ringlet of her tresses quivers with strong pulsations of kindness. Wherever she steps the flowers spring up; wherever she breathes they bud and blossom. Eden flourishes wherever she makes her dwelling.

But in a world of suffering and sin; in a world of mangled forms and bleeding hearts, CHARITY is never so lovely alone. She derives much of her excellence of character and loveliness of form from the habitual companionship of another sister still younger than herself.

And the younger is equally improved by the elder's presence and advice. Formed for mutual advantage, and for intimate society, being scarcely ever absent from each other, to introduce them both may be done with great propriety, that both the sisters may be seen together.

M E R C Y .

CHARITY's youngest sister is known on earth by the name of MERCY. She is not only the usual attendant of CHARITY, but her especial favorite; and were they left entirely to each other's natural preference and will, they would be as inseparable as the substance and its shadow, or the solar light and heat. But a thousand inconveniences interrupt their intimacy, and they separate for a little from unavoidable necessity; but they seek each other always as the needle seeks the pole.

Though the two sisters in some respects greatly resemble each other, yet ordinarily it is not difficult to distinguish them. CHARITY is evidently older than MERCY, but not the less lovely and blooming. CHARITY hath more of grace and dignity; MERCY hath more of tenderness and simplicity. CHARITY is more dis-

creet; MERCY, more sympathetic. CHARITY, with a heart less warm, moves more from principle; MERCY, with less regard to principle, moves more from feeling. CHARITY hath always bright, smiling eyes; MERCY's are frequently dimmed with tears.

CHARITY seems the beauty of the earth in a form that is more heavenly; MERCY seems the beauty of heaven in a form that is more earthly. CHARITY is more lovely; MERCY, more loving. CHARITY, in her labors, is more general and indirect; MERCY is more direct and specific. CHARITY more naturally looks upward; MERCY more appropriately looks downward. CHARITY would bring heaven down to earth; MERCY would carry earth up to heaven.

These two affectionate sisters have important parts to perform in the great religious renovation. LIBERTY would himself become a despot if it were not for the soothing disposition and the sweeter influences of these his milder and more amiable sisters. They often link their arms through his to hold him back from battle, till they smile away the clouds and the terror from his brow, and calm the boisterous turbulence of his ocean-like emotions.

Away from their society, and forgetful of their tendencies, his falchion hath a keener edge, his arm a mightier power. Then all the lion in his nature is excited, and he leaps with mightier springs to grapple with his enemy. Then the feeble are assailed with annihilating power; and the mighty ones are overcome and vanquished in an hour.

But when the chivalrous brother retires from the raging conflict, and, ungirding his furious blade, and lifting the dripping helmet from his brow, takes his place beside his winning sisters, to hear their mild suggestions and reproofs, and feel their gentle influence subduing him, then he wishes he had fought with less severity, and had not pressed the vanquished with quite so much of cruelty. A tear perchance upon his eyelash glitters, when he thinks he may perhaps have caused unnecessary anguish, even in the fierce contention when he battled to deliver the oppressed.

In the furious rivalry, when all his inborn chivalry became so thoroughly excited, that all things were forgotten but the foe that stood before him, he could but think that CHARITY, and tender-hearted MERCY, had quite too much of

sympathy to do their labor well. It seemed to him then that he could love them better, had they more of the lion, and less of the lamb. He was not in a proper mood to appreciate their milder virtues; and valued others only as they acted like himself.

But now, in the presence of his sisters, LIBERTY forgets to be the champion, and resigns himself to rest. And admiring their winning loveliness, and commending their natural tenderness, he determines from that moment to be less like himself, and more to resemble them. Now, if he must make war, CHARITY shall have a voice in the council that makes the declaration. If he must fight, MERCY shall administer to the wounded, and decently bury the dead.

And even TRUTH sometimes detects himself proclaiming with severity, and doing fatal injury to the noble enterprise he wishes to promote. For TRUTH has learned the value of the proverb, "A soft answer turneth away wrath." And he knows uncharity of feeling, and severity of speech, strengthen the opposition which he tries to overcome. He, too, catching the mild inspiration of his amiable sisters, renews his

commendable exertions with more of gentleness, and with more success.

CHARITY and MERCY are as advantageous to TRUTH and LIBERTY, as either of the two can be to the other. TRUTH and LIBERTY, CHARITY and MERCY always look and labor to the best advantage, when associated familiarly together. Each one improves upon the other. The stronger and the less refined receives a gentle polishing, that detracts nothing from his native vigor, but adds attractive loveliness, and gives, with greater gentleness, the promise of success. A sword of good material loses nothing by being polished well, but some things it may gain by all the faithful furbishing it is easy to obtain.

And so, likewise, the weaker may receive increase of vigor by the presence of the stronger; for the influence of the person is not wholly occasioned by the speech and action which he may exhibit: he may affect, insensibly and unintentionally, by the bare presence of his person; by the mere mention or memory of his deeds or sufferings; by his habitual tones and cadences; by the shape or color, the brilliancy or habit of the eyes; by the general expression of the features; and by the pleasing or

unpleasing, the soothing or exciting invisible aroma that emanates from every person's spirit, like fragrance from a flower, and constitutes his moral identity in the social world.

Those members of the DIVINE FAMILY who depend less, in influencing others, upon their native strength and vigor, than upon their loveliness of person and attractive disposition, lose nothing by familiar association with those who may insensibly impart of their personal endowment of energy and strength. The moral influence that every one exerts, sometimes imparts itself as virtue sometimes flowed from Christ, unwilling, to those who came in contact with his person.*

And even when persons of the same moral characteristics are brought into familiar association, they may find that the virtues of some are altogether more energetic and influential than the same qualities in others: as it may be said, they exist in a higher temperature; and their superabundance of heat, which is no advantage to them, may be insensibly imparted to those of lower range of spirit and temperature; and, by equalizing the extremes of heat,

* Luke viii. 43.

all may derive advantage, as the general result, without compelling any one to suffer real loss.

Nothing is lost by CHARITY from being associated with even-minded, intellectual TRUTH. Nothing is lost to LIBERTY from being very frequently in company with CHARITY, and hearing her discourse. And sometimes, unsuspected, he may be much affected, from the spiritual aroma that MERCY may impart; which, quite insensibly, and yet sometimes effectually, and always very pleasantly, may calm his troubled heart. And how much of strength and vigor, and consequent efficiency, these amiable, but not remarkably powerful, sisters may derive from familiar intercourse with their strong-minded, able-bodied brothers, it is not easy to determine. But as the strong forest oak bears up the tender ivy whose tendrils cling about it; and as the blooming vine lends its beauty and its grace to embellish the strong tree that bears it; so moral strength, with ruggedness, and weakness, joined with loveliness, can flourish best together. The one is the graceful, blooming vine, that clings to the trel-

lising arms; the other, the oak she seeks to entwine, to embellish his strength with charms.

But CHARITY has intrinsic, independent excellencies which no strength of language can fully express. She has an immutable moral identity by which she is unmistakably distinguished from every other, and by which, in this respect, she is superior to any other. Some excel her in other things; but, in qualities peculiarly her own, she is as much superior to all the others, as noon-day brightness is superior to the early dawn. Of her distinguishing qualities we have a full and divinely inspired description, given by one whose knowledge was not merely human, and whose language was not merely the result of literary taste: he spake as he was moved by the Holy Ghost.

These are his comprehensive words: * “CHARITY suffereth long, and is kind. CHARITY envieth not. CHARITY vaunteth not herself; is not puffed up; doth not behave herself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endu-

* 1 Cor. xiii. 4-8.

reth all things. CHARITY never faileth. But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

The DIVINE FAMILY could do nothing as it ought to be done, without CHARITY. She is not only as the golden chain to bind them all together, but as the pleasant sunlight that gilds whatever it shines upon, and adds immeasurably to its brilliance and its beauty. Her influence is as the vernal breath upon the opening flowers, that gives them living vigor, and matures their fragrant beauty.

The inspired estimation of the relative excellence of CHARITY, in respect to things that might be substituted in place of her own distinctive qualities, are thus expressed by one whose judgment was unerring: * "Though I speak with the tongues of men, and of angels, and have not CHARITY, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove moun-

* 1 Cor. xiii. 1-3.

tains, and have not CHARITY, I am nothing. And though I bestow all my goods to feed the poor; and though I give my body to be burned, and have not CHARITY, it profiteth me nothing."

And MERCY, in the place of MERCY, is just as excellent and indispensable as CHARITY, in the place of CHARITY, or TRUTH, in the place of TRUTH. All the expensive sacrifices of the ancient temple service were of less account with God than MERCY: "I desired MERCY, and not sacrifice," was the divine expression.* To "love MERCY" is an excellence of value in the estimation of the Lord. He classes the love of MERCY with "doing justice," and "walking humbly with God."† "Blessed are the merciful; for they shall obtain MERCY," is one of the choice beatitudes that the Lord Jesus has given in praise of MERCY.‡ "He shall have judgment without MERCY that hath showed no MERCY,"§ is one of the great principles that will decide men's future destiny.

To be like MERCY is to be like the Lord; for the Lord is "full of MERCY;" and he looks upon MERCY with the greatest admiration and

* Hos. vi. 6. † Micah vi. 8. ‡ Matt. v. 7. § James ii. 13.

love. He delights to be reminded of his regard for MERCY; and promises the richest rewards to those who appeal to him in her behalf. And the Lord Jesus, in his priestly office, is eulogized in the highest manner, by being represented as a "merciful High Priest" in our behalf. Some have even said that MERCY is God's darling associate, whom he has selected from all the rest of the DIVINE FAMILY.

It is absolutely certain that MERCY usually reposes in the Divine embrace, and pillows her head upon his bosom! She is permitted to take liberties with him that would be deemed incredible, if it were not revealed in the scriptures. She sometimes works an entire revolution in his purposes, * and secures blessings for those who are threatened only with evil. This is what the prophet Jonah apprehended, when he was so reluctant to go and warn the Ninevites of God's purpose to destroy them. He was all the time impressed that MERCY, with her usual influence with God, would interpose in behalf of the poor Ninevites, and prevent the fulfillment of his predictions. And when, after faithfully warning them, he perceived that

* Deut. xxxii. 26, 36, 43.

MERCY had changed the Divine purpose, and that he should appear to the people as a false prophet, he was exceedingly grieved, and thus made his complaint to the Lord : * “ O Lord, was not this my saying, when I was yet in my country ? Therefore I fled before unto Tarshish ; for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.”

Indeed, such is the influence of MERCY in the Divine government, that it is probable that she has made more successful suggestions, and introduced more radical changes in the Divine administration, than any other member of the DIVINE FAMILY. And it is likely that she has induced the Most Merciful to go to more expense in doing good to the human race, and to make a greater sacrifice in their behalf, † than any other of the DIVINE FAMILY could have done. And it is probable, too, that in the heavenly orchestre there will be more songs of praise, in view of what Mercy has done, ‡ than in view of the doings of any other member of the court in heaven. WISDOM and POWER, and JUSTICE and TRUTH will all be remembered

* Jonah, iii. 10, iv. 1.

† John, iii. 16.

‡ Rev. vii. 9-14.

in the songs above; but MERCY will be the thrilling theme of all the choruses.

If MERCY, then, be so highly prized in heaven; if God delights in her, and glories in the association; if he reckons it among his noble deeds that MERCY slumbers in his bosom; and if the souls of the redeemed, and all the angels who have aided them, combine to sing in praise of MERCY, and even bow before her in grateful adoration; how, then, should MERCY be esteemed on earth, where she toils for wretched sinners, and weeps and sighs with tender sympathy for all who need her labors?

Let MERCY live! live as a queen enthroned in all our hearts! Strew her pathway with flowers; regale her with the incense of fragrant kindnesses; and let her progress through our fallen world be a march of glorious triumph! Let messengers of MERCY go forth as heralds, proclaiming through the land, "Prepare ye the way! Cast up, cast up a highway! Gather out the stumbling blocks! Lift up a standard for the people!"

Let MERCY live! live as a welcome guest in all our dwellings! Welcomed as the ruling spirit, and as the bright adornment of every

circle! Let her preside in the courts of empires and kings; and sit in all the legislative halls! Let her stand in the markets; visit the marts of commerce and exchange; regulate our busy manufactories; plead in our judicial courts; preach in our pulpits;—let her be everywhere, and earth shall be like heaven!

Justice and his Vocation.

ANALYSIS.

Personal Appearance—Contrast with Liberty—Disposition—Peculiar Vision—Connection with Truth—the Difference—Personal Bearing — Good Qualities — Official Deportment — Unofficial—A Real Peace-Maker—Methods and Results—Unfavorable Position—Mercy's Opposition—Her Opinion—Her Popularity—Prejudice against Justice—A Penitent in Court—Mercy's Interference—The Prisoner Rescued—Mortification of Justice—Coolness between him and Mercy — A Private Meeting — Almost a Quarrel—Hard Speeches suddenly Interrupted—Conduct of Charity—Her Kind Appeal—The Reconciliation—The Token of Forgiveness.

JUSTICE.

"In the corrupted currents of this world
Offense's gilded hand may shove by Justice :
And oft 'tis seen, the wicked prize itself
Buys out the law ; but 'tis not so above ;
There is no shuffling ; there the action lies
In its true nature ; and we ourselves compelled,
E'en to the teeth and forehead of our faults,
To give in evidence."

Shakespeare.

"All are not just because they do no wrong ;
But he who will not wrong me when he may,
He is the truly just."

Cumberland.

"A happy lot be thine, and larger light
Await thee there ; for thou hast bound thy will
In cheerful homage to the rule of sight,
And lovest all, and doest good for ill."

Bryant.

"I put on righteousness, and it clothed me ;
My judgment was as a robe and a diadem."

Job xxix. 14.

CHAPTER V.

Justice and his Vocation.

OF all the offspring of the DIVINE MOTHER, there is not one more noble in his native beauty than upright, sober-faced JUSTICE. In some respects he seems almost a twin of his brother TRUTH, and the very opposite of his sister MERCY. He is as tall and as dignified as LIBERTY, and equally athletic. And yet JUSTICE is very unlike LIBERTY in disposition and office.

LIBERTY has always a keen eye for his own interests; he never loses sight of himself. His plea is, that he is bound to love his neighbor as himself; and, as he wishes to love his neighbor very much, he concludes that he ought to love himself a good deal, and thus promote the extension and the degree of neighborly affection. And he thinks himself justified in his most earnest endeavors to do well for himself; and he is willing to do as much for others.

But JUSTICE is proverbially blind, where his own interests are concerned. His vision is wonderfully singular. In searching out for the rights of others; in keen discrimination between equitable realities and mere appearances; in all things pertaining to righteousness, either in words or dealings, TRUTH himself has not a clearer vision, or a judgment more unerring.

Yet in respect of things pertaining merely to himself, JUSTICE seems very near-sighted, and some would suppose he was really blind. It is thought by some, however, that this peculiarity of vision must be attributed to the peculiar form of his eye, which appears to be fashioned for seeing afar off, and not for things nigh at hand. It is not near-sightedness, then, but far-sightedness that troubles him most. Things pertaining closely to himself are not discovered so distinctly as those pertaining to others, and those which are afar off. He is like the eagle that cannot see the tip of his own bill, but from his loftiest eyrie on the mountain crag can see the little sparrow that hops and chirps among the grass in the deep valley below.

JUSTICE and TRUTH have close affinities, as close perhaps as exist between any two mem-

bers of the DIVINE FAMILY. They always delight to associate together. They usually travel and labor, and suffer and rest by the side of each other. And neither of them ever undertakes a difficult enterprise without conferring with the other. Their mutual motto is, "United we stand; divided we fall."

Yet TRUTH is usually first; first in being and first in progress, first in perception and rest. And JUSTICE is always ready to give due credit to TRUTH for his keen perception and extensive knowledge, and usually avails himself of his brother's superior perception and wisdom. TRUTH has had a wider field of observation, and his store of information is more extensive than that of JUSTICE. But JUSTICE, in his own most appropriate department, is superior to TRUTH, and often gives him advice of the most indispensable kind.

TRUTH is the best observer; JUSTICE, the best adviser. TRUTH gathers the unfashioned materials; JUSTICE prepares and erects the building, with line and plummet, and gives it the finest proportions. TRUTH is JUSTICE in principle; JUSTICE is TRUTH in application. The one is more theoretical; the other is more practical.

TRUTH deals more with certainty. JUSTICE more with equity. TRUTH guides JUSTICE to the beginning; JUSTICE leads TRUTH at the finishing.

JUSTICE is not esteemed as the most amiable of the family. He has always been regarded as rather unsocial, and as too stern and stubborn. His countenance is rather forbidding to look upon; but not on account of any fault of feature or complexion. His features are chiseled after the most classical model, and his complexion is transparent with unblemished purity. But he is so habitually serious, and so apparently severe, and there is such an expression of sternness in his eyes, that very few approach him without a little fear. And some exceedingly dread to look him full in the face.

Yet there is not one of the family who is more highly esteemed for inflexible uprightness of purpose, and irreproachable life, than this same beloved yet dreaded JUSTICE. He seldom smiles or weeps, but frequently frowns; and when he does frown, it means all that it seems; for JUSTICE has never been guilty of trifling. He would as soon be accused of falsehood or passion, as to be deemed a trifler with serious things.

But, after all, JUSTICE is more kindly in his heart than he seems in his manners. His sympathetic sighing is outwardly suppressed, but inwardly compressed; and all his tears are shed inside. It is rather his official station, than his natural disposition, that makes him habitually stern, and apparently severe. It is in his official robes and station as a judge that he seems least amiable and kindly; and it is thus that he wins most of reverence and respect, and least of love.

But JUSTICE, disburthened of his cares, and out of his robes, is one of the kindest hearted and least repulsive of all the family. Never entirely forgetting his official position, nor losing the spirit that adorns his robes, he habitually maintains a discreet reserve, speaks with precision and deliberate care, and even when he relaxes into a sober smile, it is like a stray sunbeam flitting over a statue of marble.

Yet JUSTICE endeavors to conform himself to the proprieties of all the societies in which he mingles. A sage among sages, a divine with divines, and with children a child. For he has been known to unbend himself for pastime in a romp with children, and play judge or jury with

the little ones in sport. But even then he seems naturally judicial in his subdued recreations, as if the spirit and memory of his official work better qualified him for association with men than children. But he will sit on the floor in the midst of an infantile group, and settle their little disputes about their food or toys with as much carefulness of words and propriety of means, as when presiding in state over the tough litigations and boisterous contentions of men.

JUSTICE is quite unobtrusive and peaceful in his ways. He never excites disputes or litigations himself, although it might seem to his private advantage to promote them, since it is a part of his official and remunerative labor to preside on such occasions. There is nothing more pleasing to him than to persuade the litigious to adjust their disputes without proceeding to extremes. Many are the times that he has visited contending parties at midnight, when all the rest were asleep, and reasoned with them, and pleaded with them, to induce them of their own consent to do right, and avoid the excitement and evil of perseverance in wrong.

If TRUTH were permitted to reveal what he knows, it would be very plain to all that, as

much as this world is given to unrighteous quarrels and troublesome litigations, and as much as JUSTICE has to do in his official robes, yet he does much more in private, without commendation and without reward.

He has often been known to visit deceitful pretenders, and oppressive dealers, and remonstrate with them, and threaten them, so that they could not get one minute's rest during the whole night. Indeed, JUSTICE has always been a terror to evil doers; and he has so much to do with persons of this character, that he has unconsciously contracted a habitual severity of aspect, and an unsocialness of disposition, that have become his personal characteristics. But when there is no sin to rebuke, no sinners to admonish and judge, he wears a perpetual smile, and blends with his native dignity of carriage such a genial warmth, and such an expression of approving delight, that he is everywhere welcomed as a most judicious and excellent friend. Then even MERCY herself beholds him with unfeigned admiration and love.

But in this poor world of sinners and sin, MERCY has trouble enough to get along with her stern-eyed, inflexible brother. She is al-

most ready to quarrel with him every time he administers the lash, or pronounces sentence of death. She flings herself on her knees at his feet, and with the most moving entreaties beseeches him to spare the guilty, and release the sufferer from his woes. She seems to make it her principal business to oppose her brother JUSTICE in almost everything connected with his official business. She stands at his elbow when he writes down the laws by which he governs his proceedings; and the guilty may thank MERCY for innumerable mitigations of the rigors of the statutes and customs by which transgressors are tried and punished.

Now, JUSTICE loves his sister MERCY, for her tenderness of heart, and unfeigned compassion, and would always like to please her, if he could, with honor to himself and safety to the rest. But sometimes his duty requires inflexible firmness, and untearful severity; and poor MERCY is often carried out of court in a swoon, fainting with despair and anguish. For MERCY will intrude into such places, and do what she can to mitigate what she cannot entirely prevent. She is so undeniably respectable and amiable that no one dares to treat her with disrespect or

neglect, and she is allowed to take many liberties which could not possibly be permitted to any other.

And if TRUTH will forgive for betraying the secret, almost every one is disposed to keep on the right side of MERCY, because every one knows that there is at least a possibility that he may some time or other want MERCY to interpose in behalf of himself. Hence very few feel disposed to treat the tender-hearted sister with rudeness, though she may greatly trouble them with her suggestions and complaints. Every one believes in the purity of her motives, and all admit the general correctness of her proceedings, although she is not trammelled by any established usages, nor guided by definite rules. And JUSTICE is almost always perplexed by her sometimes irregular, and usually impulsive proceedings.

And JUSTICE gets a great many hard names for his unfaltering faithfulness in his official duties. Yet very few would like to impeach his rectitude, or call in question his official procedure. He feels the dignity and responsibility of his station, and earnestly endeavors to fill it with self-commendation and divine approbation. He

knows that TRUTH keeps an impartial record of all the judicial proceedings; and he is impressed that the time is coming when JUSTICE shall appear to have been as indispensable to the world's well-being as the tears of MERCY, or LIBERTY's helmet and sword.

Curious incidents sometimes transpire where JUSTICE and MERCY come into conflict. One day JUSTICE put on his official robes to sit in judgment in the case of a very wicked, yet very youthful criminal, who was arraigned for a very heinous offense. TRUTH took the stand and gave testimony so clear and conclusive of the guilt of the culprit that every one instantly perceived the utter impossibility of disproving the charge. Indeed, the criminal himself made a full confession, and fully admitted that he deserved to die. He seemed to be really penitent, and wept with great bitterness of soul. Yet JUSTICE knew of no statute or established custom by which the guilty could be acquitted. And while he felt and mourned the necessity, yet he could not deny the propriety of letting the violated law take its course with the guilty.

MERCY heard of the case, and came rushing in to the court, with her eyes red with weeping, and

her locks all disheveled, and began such an impassioned supplication in behalf of the poor, trembling culprit, that JUSTICE's lips began to quiver, as he arose to pronounce the dreadful sentence, and the tears glistened on his eyelids as he looked in the prisoner's face. MERCY perceived that she was beginning to prevail, and this inspired her to redouble her efforts for the prisoner's release. And she watched the effects of her ardent supplications and appeals, until she saw that the eyes of all the court were blinded with tears; then she seized the prisoner in her arms and bore him away to a place of safety, in spite of all that were disposed to resist her.

For a long time after that JUSTICE looked a little ashamed, as if something had transpired with which he was much chagrined; and it is said that he had some fears of being deposed from his office. He hardly looked at MERCY now without an angry frown; and MERCY herself was afraid that she had carried matters too far. JUSTICE was evidently a good deal disturbed, and hardly knew what course to pursue. He seemed almost, if not quite angry with MERCY for trampling upon all the established customs of the

court, and for proceeding so irregularly, and prevailing so triumphantly. He said he "doubted whereunto this thing would grow." He was afraid of the final result. He thought that the laws ought to be treated with some respect, and old established customs ought not to be trampled under foot, out of sympathy for a guilty person, even if he did appear to be really sorrowful and penitent.

JUSTICE and MERCY avoided each other for a long time after that. He was really mortified, and almost angry with her; and yet he did not like to say too much by way of blame, for he was willing to concede that her motives were good, and her conduct very natural for such an impulsive, tender-hearted person. And MERCY herself was a little fearful to meet JUSTICE again, for she could see the permanent frown upon his brow.

One day they met each other alone, and JUSTICE began to chide MERCY for her impetuous indiscretion, and irregular proceeding; and he told her that he should command the proper officers to bolt her out of court. He could not submit, he said, to have all law and custom set aside in such a way. Why, said he, if such

things are permitted, it will not be ten years before all the prisons will be empty, and criminals will be swarming over the land, unrestrained and unpunished. As for you, MERCY, said he, you ought to know your place, and not conduct yourself so injudiciously. I declare, he continued, (waxing warmer every moment,) it makes my cheeks burn to think of it. It is shameful. What can I say in justification of myself hereafter? How can I hold up my head as heretofore? I am ashamed of myself.

(Now CHARITY had overheard the loud conversation; and, fearing the result, if JUSTICE should get thoroughly aroused, she stole quietly into the room, and came up behind him, that she might check him, if he should go too far, as she was accustomed to do on such occasions. But JUSTICE did not perceive that she was present, and was just ready to say some pretty severe things to MERCY.) Why, he continued, every body will judge me unworthy to wear my official robes, if I suffer the laws of the land and the established customs of the court to be set aside by such an impulsive, weak-minded, sil—

(At this moment CHARITY, who stood just behind him, suddenly clapped her hand over his

mouth, and prevented him from finishing what he was going to say. He was going to call MERCY a weak-minded, silly disturber of the peace.) Now, brother JUSTICE, said CHARITY, I think you have said enough. It is quite appropriate for you to be rather severe at times, on account of your official position. But is there any propriety in your being personal and angry? Can you be justified in saying such hard things by way of reproach to our most amiable and compassionate sister? Suppose that young culprit was your own son, JUSTICE, do you think you would be quite so severe on MERCY for interfering in his behalf? Perhaps she does need a slight rebuke for proceeding so impulsively and so irregularly. She would have done better, perhaps, if she had spoken to the prisoner's counsel first, and proceeded more in accordance with judicial custom.

But, continued CHARITY, you know, brother JUSTICE, that you were just on the point of pronouncing the dreadful sentence, and MERCY perceived that there was not a moment to be lost. And, besides, you know that she has an exceedingly sympathetic heart, and cannot control her feelings as well as many others can, who feel

with less intensity. It is not because she is weak-minded, or silly, brother JUSTICE; but it is because she feels irrepressible sympathy for all who are in distress. As is her name, so is her disposition; and this you know as well as herself. And now, my dear brother, I will give you the credit of very rarely showing such unhandsome treatment to your sister MERCY. You are not very often heard to use opprobrious epithets, even when you are characteristically severe. And you will perceive yourself, JUSTICE, that it is due to MERCY that you make some apology for your evidently indiscreet and unamiable epithets. (Now JUSTICE colored up with shame, and for a moment thought it would be beneath his dignity to apologize, and that he would never do it. But CHARITY, who now stood just before him, looked him right in the eye, and he made a full apology to MERCY, and promised to be more careful in future.)

I am free to admit, said CHARITY, that MERCY did not proceed quite so regularly as I hope she may hereafter, in similar cases; and yet I am glad that she did succeed; I really think the case justified her interposition. And now, brother JUSTICE, since what is done cannot be

undone, and since you yourself are willing to admit that MERCY acted from the natural promptings of her own most affectionate nature, and did not intend to do anything improper, I hope you will now grant to MERCY a full pardon for interfering with the proceedings of the court, and a warm kiss of brotherly love and reconciliation. So JUSTICE took MERCY in his arms, and kissed her on both cheeks, and MERCY kissed one of his.

Contemplation and Impulse

IN THEIR DIFFERENT VOCATIONS.

ANALYSIS.

Opposite Characters—Family Likeness—Respective Ages—Contemplation's Person—Disposition—Adaptation—Impulse's Character—Contrast—Admiration for Zeal—Industry and Patience—Contemplation at his Vocation—Address from the Hill-top—Song of the Waters—Evening Meditation—By the Sea—Ships and Monsters—Song of Praise—Midnight Worship—Admiration of Redemption—Charity and Impulse Overhear his Songs—Conversation about Contemplation—Charity's Apology—Impulse's Confession—Her Resolution—Her Mistake—Industry's Complaint—Zeal's Impatience—Contemplation's Peculiar Work—Impulse's Eloquence—How she Affects Truth and Justice—Her Surprising Energy—Her Methods of Influence—Compared with Other Members of the Family—How Impulse and Contemplation Work and Appear to Best Advantage.

CONTEMPLATION.

"Serenely gazing o'er the heaving deep,
He reads the records of Divinity,
That fill the vastness of the liquid scroll—
Thus in his meditative morning walks.

Upturned, his eye beholds the glowing stars,
The gleaming comets in their venturous flight,
The changing morn, and the bright galaxy,
And marks the traces of Almighty Hands—
Thus in his frequent, musing, midnight walks."

Anonymous.

IMPULSE.

"With nimble foot she springs to the embrace,
Where stands Affection with extended arms.
With flashing eyes she sees the banner spread,
Where Valor beckons to the truly brave,
And feels the hero's ardor in her soul.

Where weeping Sorrow bows her weary head,
And mournful sighings swell her troubled breast,
She moves instinctively with sighs and tears,
And feels another's sorrow as her own."

Anonymous.

CHAPTER VI.

Contemplation and Impulse

IN THEIR DIFFERENT VOCATIONS.

IN all the DIVINE FAMILY perhaps there are no two more unlike each other than IMPULSE and CONTEMPLATION. They seem to be almost exactly opposites. And yet, notwithstanding their dissimilarities, they exhibit enough of family likeness to show that they have both sprung from the same parentage. Some have supposed that their resemblance consists mainly in opposites. But this is too paradoxical to be admitted. If a person observe them for the purpose of detecting resemblances, he will find no difficulty in discovering traits of similarity. And if he view them for the purpose of perceiving in what respect they differ, he will just as easily—and perhaps still more easily—discover traits of unlikeness both in disposition and feature.

Which is the senior of the two—CONTEMPLATION, or IMPULSE—is not so readily determined. Persons of equal discernment may be found of opposite opinions. TRUTH, the eldest born of the family, has kept a family record; but, for some reason, the record is rather ambiguous, and it is not easy to determine with certainty which of the two first beheld the light. And it is even supposed by some that the two are twins by birth, however dissimilar in their maturity.

CONTEMPLATION has a large, manly form, with a serious, thoughtful countenance, with great dignity of carriage. He is usually arrayed with great simplicity, and preserves almost unruffled calmness in the midst of the multiform tumults and excitements of the agitated world. He hates a storm; but loves the calm summer morning, and the wintry, starry midnight. He cannot bear to be hurried. He thinks there is but little wisdom in haste. To be prudent is with him more desirable than to be nimble or strong.

CONTEMPLATION has a frame that evinces considerable powers of activity and endurance. But he has never been considered remarkable

for accomplishing much in ordinary labors. His adaptation and taste naturally lead him to meditate more, and to labor less than some of the others. His skill to devise is better than his power to accomplish. He could originate theories and furnish plans enough to keep all the world in motion; but if the execution of the labor were left to himself, the world would stagnate for want of exercise. He studies head-work, and leaves it for others to do the hand-work. His brain is stronger than his arm, and his thoughts are swifter than his feet. He is always more ready to rest than to run.

It is not so with IMPULSE. She is as nearly the antipode of CONTEMPLATION as their situation in the same family can admit. She has more readiness and power to act than genius or taste to think. Her form is light and lithe, and, without wings, she can almost fly. Her countenance is naturally very sprightly, and her eye sometimes almost blazes with brightness. And she does love a tumult of almost any kind; for excitement seems to be her native element, where she derives most of happiness, and acquires most of power. She dreads nothing worse than she dreads a calm. Unless the

winds are blowing pretty briskly, she almost suffocates for want of air. She would rather live in the vortex of a whirlwind, or be blown about like a leaf in a tempest, than be confined to the silent walls and the stagnant air that CONTEMPLATION selects from choice.

IMPULSE has more activity of muscle than mind; more fleetness of foot than vigor of thought. But, after all, she is more brisk than prudent; more supple than strong. She can not plan as well as she can execute. Give her something to do, show her where and when to begin, and, as long as her strength endures, she will exhibit astonishing powers, and accomplish an amount that must awaken surprise. But her great difficulty is that she goes beyond her strength, for her ambition is far greater than her ability; and she gets out of breath before she accomplishes half that she undertakes to perform.

IMPULSE thinks her brother ZEAL altogether superior to CONTEMPLATION. She admires his natural ardency, his flashing eyes, his strong, active limbs, his energetic voice, and his uniform readiness to engage in every good word and work. And she wonders that every one

else does not agree with her in her admiration of ZEAL, and disapprobation of what she sometimes calls the sluggishness of CONTEMPLATION.

But IMPULSE is not to be relied upon in a long and difficult labor. What she does must be done at once, before she gets out of patience and out of breath. She wonders inexpressibly how her slow moving brother INDUSTRY can hold out so long, and accomplish so much in the end, when he promises so little at the beginning. And it is quite inexplicable to her how her uncomplaining sister PATIENCE can endure so much, and submit so quietly to that which seems to her absolutely unendurable.

But while IMPULSE may be worrying herself entirely out of breath, and fainting from overtasking her frame, her sedate, meditative brother may be seen, perhaps, standing upon some retired hill-top, looking abroad over the varied landscape, contemplating the clouds, the fountains and brooks, the valleys and hills, the birds and the beasts, the flowers and the trees, until his slowly moving thoughts become too animated to be suppressed, and he breaks out with pious, subdued songs of admiration and praise :

“O Lord, my God, thou art very great. Thou art clothed with honor and majesty. Who coverest thyself with light as a garment; who stretchest out the heavens like a curtain; who layest the beams of thy chambers in the waters; who makest the clouds thy chariot; who walkest upon the wings of the wind; who makest thine angels spirits; thy ministers a flaming fire. Thou hast founded the earth upon her bases that she should not be removed forever. Thou hast covered it with the deep as a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. Thou sendest the springs into the valleys which run among the hills. They give drink to every beast of the field; the wild zebras quench their thirst there. By them the fowls of heaven have their habitation, singing among the branches.”

Here CONTEMPLATION pauses a moment in his intellectual praise, and watches the uncertain

movements of a rain cloud that rises from the distant sea. He perceives it enlarge its borders, and increase its density, until the little cloud, which was no larger at first than a human hand, fills all the broad heavens, and pours down the fertilizing showers upon the thirsty land. Then he begins to meditate aloud and his thoughts pass from heaven to earth, and from earth to heaven, as he exclaims :

“He watereth the hills from his chambers; the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the sustenance of man, that he may bring forth food out of the earth; and wine that maketh glad the heart of man; and oil that maketh his face to shine; and bread which strengtheneth man’s heart. The trees of the Lord are full of sap; the cedars of Lebanon which he hath planted; where the birds make their nests; and the stork which buildeth her house among the fir trees. The high hills are the refuge for the goats; and the rocks for the conies.”

At such times CONTEMPLATION becomes so absorbed with the interest of the scene, that he lingers until the sun goes down, and the night

comes on with its changing moon, when the laborer returns from his toil, and the wild beasts that shun the light, and have slumbered in their dens during the day, creep forth and go prowling about for their prey. And CONTEMPLATION begins to talk aloud again:

“He appointeth the moon for seasons; the sun knoweth his going down.” And, mingling praise with meditation, he looks upward and exclaims, “Thou makest darkness and it is night; wherein all the beasts of the forest do creep forth. The young lions do roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labor until the evening. O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy glory.”

CONTEMPLATION sometimes walks out in the morning by the side of the sea, and seats himself upon the edge of the overhanging cliff, his feet sprinkled with the flying spray, and there, looking abroad over the billows, watching the gleaming sails as they approach, or recede, and the huge monsters that live in the deep, de-

vouring myriads of the lesser creatures for their food, he murmurs to himself aloud, and mingles with his pious meditations ascriptions of praise to the Lord:

“There go the ships; and there is that leviathan which thou hast formed to play in the waters. These all wait upon thee, that thou mayest give them their meat in due season; what thou givest them they gather; thou openest thy hand, and they are filled with good.”

Seeing some huge monster floundering in his dying agony, as he lashes the billows into foam; or beholding one dead and decomposing by the coast at his feet, he continues his meditative praise: “Thou hidest thy face; they are troubled. Thou takest away their breath; they die, and return to their dust. Thou sendest forth thy Spirit; they are created; and thou renewest the face of the earth. The glory of the Lord endureth forever; the Lord rejoiceth in all his works. I will praise my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord.”

Even at midnight, wandering abroad, and surveying the starry heavens, CONTEMPLATION

may sometimes be overheard exclaiming with unusual emotion: "When I consider thy heavens, the work of thy fingers; the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? or the son of man, that thou visitest him?"

But CONTEMPLATION is peculiarly fond of meditating on the great work of human redemption. Occupying a station where the whole scene of transgression, guilt, and suffering may be surveyed at once, and where, at the same view, the divine holiness, power, wisdom, and goodness all pass before him in the overwhelming glory of their infinitude, he feels his soul within him warming and swelling with speechless admiration and surprise. He then comprehends the intention of the attitude of the cherubim that spread their wings over the mysterious ark, and stand with their faces looking inward and downward toward the mercy seat, as if looking into the hidden mystery, and trying to comprehend the unrevealed and the unrevealed.

At such times CONTEMPLATION thinks he can in part comprehend the mysterious silence of heaven that continued for half an hour. Then

he may relieve his own overborne spirit by exclamations that even his sister *IMPULSE* would not consider wholly unworthy of the case: "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor?"

Now, as for *IMPULSE*, ardent as she naturally is, and disinclined to make allowance for the ordinary calmness of her more meditative brother, yet she cannot deny that he does occasionally exhibit a fervency that proves him to be nearly allied with herself. Walking out with her sister *CHARITY* one day, they perceived *CONTEMPLATION* in the midst of one of his most animated reveries, when he supposed no one was near, and overheard him talking to himself, and turning his vocal meditations into praise.

Now, sister *IMPULSE*, said *CHARITY*, you perceive, after all your almost ungenerous suspicions, that our brother *CONTEMPLATION* has something of a soul as well yourself. And if he is not at any time quite so rapturous as you are sometimes, (*IMPULSE* here blushed a little behind her ringlets,) yet you must not forget that you

yourself are not always on the mountain top. You remember it was only a day or two since that you were under the necessity of calling on sister PATIENCE and brother INDUSTRY to help you to complete a little labor that you undertook so thoughtlessly and so hastily that you got out of breath before you had hardly begun.

And, continued CHARITY, brother TRUTH told me that he believed you would have quite fainted and fallen to the ground, if sister HOPE had not caught you in her arms, and fanned you vigorously with her promise-fan. And, my dear sister, you must not forget that CONTEMPLATION has helped you out of a good many embarrassments that you might have avoided, if you had first gone to him for advice. You know that he has always been esteemed a very prudent person; and TRUTH himself is often indebted to him for his greatest discoveries.

Well, said IMPULSE, I must acknowledge that I have often done injustice to my meditative brother. But really he does seem sometimes so deliberate and unfeeling, when I can perceive enough to keep me in a tumult of emotion, that I have sometimes almost thought that he had no heart within his bosom. But then,

sister CHARITY, you know that I am naturally of a quick, excitable temperament; and it is not easy for me to control myself, when I perceive a good reason to be excited; and this is very frequent.

And you must recollect, replied CHARITY, that our sedate brother also has a native temperament, as well as yourself; and that it is as difficult for him to conduct himself unnaturally as it is for you. His temperament is truly very different from yours; but has he not an appropriate place, and an important work in our family? What could we do, if we should be deprived of our meditative brother? Have we ever found a more prudent and safe adviser? Can it be possible that TRUTH and PATIENCE could find so much enjoyment and so much benefit from their intimate association with him, if he were not a person of unusual excellence and information?

Well, I will try, said IMPULSE, to treat my sober-minded brother with more courtesy and respect hereafter. But, after all, it does appear to me that he would be of much more consequence, if he were a little more animated and companionable than he is. I do not see why

he seeks so frequently to be alone, when there is so much good society for him to associate with. And when he is in company, instead of taking part in the conversation, as others generally do, he holds his head down, as if he were half asleep, and seems to care but little about what is going on.

And may it not be, said CHARITY, that you go to the other extreme? Do you not sometimes put yourself forward too much, and speak and act without much discretion? Have you not sometimes conducted yourself so that you have been almost ashamed to show yourself afterwards? Is it not true, my sister, that you have spoken a great many times in a manner that was no advantage to your reputation as a person of discretion? Have you not a thousand times bitten your own lips with mortification at the recollection of improper speeches, and ill-advised or unadvised actions?

You must perceive, then, continued CHARITY, that you yourself might have been greatly benefited, if you had been a little more conversant with our contemplative brother; or even if you were usually disposed to regard his peculiarities with a little more respect and approbation.

He may indeed be a little unsocial in promiscuous society, where there is no important theme of conversation. But I have heard brother TRUTH remark, that in some of the more select and intelligent societies there is not a more agreeable and profitable visitor than this same sober-faced CONTEMPLATION. So, sister IMPULSE, be a little careful how you undervalue the peculiar yet most excellent qualities of our thoughtful brother.

But IMPULSE is not the only one who is disposed to complain of the peculiarities of CONTEMPLATION. INDUSTRY finds some fault with him, because he seems to be so much of his time idle, or doing that which appears to little purpose. INDUSTRY sometimes expresses his conviction that CONTEMPLATION has hardly ever earned his own bread, or woven his own raiment. INDUSTRY asks whether it is likely that the ground would ever be plowed and sown, or the harvest gathered and stored, if all the rest of the family should labor with as little visible profit as CONTEMPLATION.

And ZEAL almost gets out of patience with him, on account of his motions being so sluggish, and his efforts so inefficient in the performance

of manual labor. But ZEAL and INDUSTRY are both indebted to him more than they may be apprised of; for he sometimes renders them more service by thinking and planning, than they render each other by strength and haste.

CONTEMPLATION has his own work to do; and it is not the less labor because it is silent and slow. His weariness of brain is weariness indeed; and the sweat of his soul is as truly a sign of toil as the sweat of their brow. He does more for the general weal than he usually gets credit for, and receives a great many illiberal hints about indolence and profitless labor that he never deserves. What he does do may seem to be almost without value, and to result from but little toil; but it is really indispensable in its place, and by no means easily done. ZEAL could never have patience, nor INDUSTRY skill, to accomplish what CONTEMPLATION performs. They are as unfit for his labor as he for theirs; and neither could be spared without loss to the others.

And it is just as evident that IMPULSE has an appropriate place in the DIVINE FAMILY, and an important part to perform in the general enterprise, as with respect to TRUTH or ZEAL, or any of

the rest. She frequently finds INDUSTRY nodding over his daily labor, and even ZEAL fast asleep, and runs to arouse them to renew their efforts. She rarely fails to excite the slumbering and the sluggish, if she can only succeed in obtaining a hearing. She is usually very eloquent in her appeals, and she understands the different temperaments like a book. Indeed, it is doubtful if any one is a better judge of taste and disposition. She knows how to adapt herself to all, and be alike pleasing to all, however they may differ among themselves.

She can do but little to excite JUSTICE or TRUTH, for they are so constitutionally composed, that it would be about as easy to change them into some other beings, as to render them very susceptible to the influence of IMPULSE. She is perfectly apprised of this herself, and does not often waste her breath in trying to excite them. She finds it is best usually to let them move along with their own leisurely gait. TRUTH has sometimes suffered himself to become excited by the appeals of IMPULSE, and tried his hand at doing his work in haste, but he always made such bungling work of it, that it is pretty generally agreed that TRUTH cannot

be hurried with any sort of advantage. He moves slow and sure, and does not like to have his equanimity disturbed by his excited and exciting sister.

And the same is true of JUSTICE. He cannot safely do his work in a hurry. It is even less proper for him to be excited than for some of the others. INDUSTRY might be aroused, and almost put the blush upon ZEAL, and no great harm would be likely to result. Even CHARITY and MERCY might be greatly quickened without appearing to disadvantage. But such is the constitutional traits and the official duties of JUSTICE, that he appears to great disadvantage when he becomes excited. His countenance then assumes an expression of fury, and he speaks and acts as if he were taking vengeance, instead of merely administering judicial rewards.

But although IMPULSE may not succeed advantageously with all, she does with some. Appealing to LIBERTY, in behalf of himself and others, she sometimes effects wonderful results in an almost incredibly short season. Blending her influence with FAITH and HOPE, she causes one to chase a thousand, and two to put ten

thousand to flight. Under her animating appeals she makes the feeble to feel strong, and the timid to feel brave. The wearied and the sickly she invigorates, so that they may run through a troop and leap over a wall. Kingdoms have been upheaved as by an earthquake, and thrones overturned, and towers demolished, and scepters broken, when she has succeeded in her powerful appeals.

IMPULSE has all kinds of arguments for all sorts of persons. With the timid she best succeeds by appealing to their fears. She portrays in the most vivid colors some terrible scene that cannot be looked upon without being aroused. In a thousand ways she manages to influence the fearful; and she is just as well prepared to excite the fearless. She appeals to the ambitious tendencies of the courageous, and impels them forward through toils and dangers, holding before them the crown and the glory of the final triumph.

No one of the DIVINE FAMILY is more easily influenced by IMPULSE than HOPE. These two sisters, with some striking dissimilarities, are exceedingly alike. But HOPE is more spiritual; IMPULSE more material. HOPE has more

respect to the future; IMPULSE more to the present. HOPE is more serene and happy; IMPULSE more excited and mighty. HOPE is better to persevere; IMPULSE better to rise and begin. HOPE scatters the seed, and patiently waits to gather; while IMPULSE plants, and watches the changing weather. HOPE looks for the harvest, no matter how bad the season; but IMPULSE wishes each moment to furnish its reason. The former has more of happiness; the latter has more of wretchedness. The one overlooks the present in her expectation of the future; the other loses sight of the future in her sensibility of the present.

IMPULSE does not rank as high as HOPE, as it respects intelligence; but she is HOPE's superior, in respect to sensibility. In her most chastened exercise of pleasure and devotion, she is but little above the higher flights of her brother CONTEMPLATION. When they chant divine praise together, CONTEMPLATION performs the principal part of the grateful melody that rehearses the loving kindness of God, while IMPULSE, with gushing emotions, intersperses the rehearsal with frequent hallelujahs. When IMPULSE leads off with rapturous thanksgivings

CONTEMPLATION watches every opportunity to repeat a Selah.

CONTEMPLATION and IMPULSE are well adapted to help each other in almost every department of mutual labor ; and they never do better for themselves than when they are most familiarly connected. Each is a good prompter, or a good check, upon the other ; and neither could be spared from the DIVINE FAMILY without incalculable loss. They are never more truly happy and good than when they unite their friendly hands together, and associate for mutual improvement in all that permits them to combine.

Zeal and his Enterprise.

ANALYSIS.

Zeal's Temperament—More Valued than Loved—Characteristics—Family Restraints—Mercy tries to Govern Zeal—Her Failure—Zeal's Honest Confession—Charity not so Successful with him as Mercy—How Mercy can Affect him—Zeal and Charity not on Intimate Terms—Liberty and Zeal Love each other—Zeal and Truth Disagree—The two Brothers Associated—Zeal's Feet better than his Eyes—Truth's Eyes better than his Feet—Zeal's Usefulness in the Family—Why he is not more Beloved—The Mother's Regard for Him—His Office—Zeal Better than he Looks or Behaves.

ZEAL.

"His Zeal
None seconded, as out of season judged,
Or singular and rash."

Milton.

"Press bravely onward ; not in vain
Your generous trust in human kind ;
The good which bloodshed could not gain
Your peaceful Zeal shall find."

Whittier.

"It is good to be zealously affected always in a good thing."
Gal. iv. 18.

"Yea, what vehement desire! Yea, what Zeal!"
2 Cor. vii. 11.

CHAPTER VII.

Zeal and his Enterprise.

NEXT appears a noble son whose name is ZEAL. Ardent in his temperament, and rapid in his thoughts, with an active hand and a nimble foot, he is always ready for every work that promises good. He is more valued for his valuable services, than loved for his lovable qualities. He is naturally inclined to be a little rash and overbearing; frequently taxing the tenderness of CHARITY and MERCY; almost alarming the sensitiveness of JUSTICE, and awakening the apprehensions of complacent TRUTH.

But in the DIVINE FAMILY there is not a naturally nobler heart than beats in the honest breast of ZEAL. His greatest difficulty is the natural warmth of his temper, which often betrays him into unguarded expressions, and hasty deeds. His feelings are usually quite intense,

and he speaks habitually with corresponding warmth. He is never at rest himself, and he likes to have everything in motion around him. And if matters do not move ahead pretty rapidly, under the highest kind of pressure, he usually gets a little impatient, and is apt to scold.

If it were not for the amiable dispositions of the rest of the family, ZEAL would be very likely to occasion some little trouble amongst them. He does not seem to have a great amount of sympathy; and, though he always means well, he frequently injures the feelings of others by the roughness of his manners. MERCY sometimes undertakes to regulate his conduct, and teach him how to speak with more regard for the tender feelings of others. But—precious soul—she has her hands full, as the saying is, and frequently gives him up in despair. If she could only be with him all the time, and could know beforehand what he was about to say, she might, perhaps, by taking very great pains, train him to milder habits so that he would be less offensive. But as it is not possible for her to be with him at all times and places, nature will have its way, and she hears

of what ZEAL has said and done when she was not with him, and it occasions her great mortification and grief.

ZEAL does sometimes make a full confession of his uncultivated manners and hasty words; and makes a thousand promises to be more guarded in the future. But he breaks out in his old habits again, and becomes discouraged, and says there is but little use in his trying to be unlike himself, or like any other. He does about as well as he knows how, he thinks; and congratulates himself that he is ever sincere in all he does; and carefully avoids some things which are done by others, which to him seem worse than what he allows himself to do.

CHARITY unites with MERCY in the endeavor to soften the manners of ZEAL; but the result is far from being encouraging. He has a great deal of natural obstinacy, in connection with his habitual warmth, and is not easy to be controlled. CHARITY solemnly assures him that milder manners and softer words would be for his advantage in every enterprise in which he labors. But he sometimes retorts, that a little more fire and energy would be as much for her advantage, as a little less would be for him.

What is the use, he asks sometimes, for one to have a strong arm and a nimble foot, if they are never to be used? Of what use, he will inquire, is a sabre's edge, if it is never to be drawn from the scabbard?

CHARITY, in fact, has less influence over ZEAL than even MERCY; for he can withstand her mild apologies, and courteous admonitions, better than he can endure MERCY's tears. Indeed, ZEAL has, after all, more regard for feelings than for courtesies. He has a tender spot somewhere away down in his heart, that MERCY fully understands in all its aptitudes and tenderness, and knows just how to touch when she appeals to ZEAL. And ZEAL cares so comparatively little for the superficial customs and courtesies of life, that he can disregard them, whenever they obtrude themselves in his way, and fetter his free motions, far easier than he can knowingly offend and grieve the tender heart.

ZEAL and CHARITY are never much together, unless they both happen to agree in their pursuit; then ZEAL and CHARITY are on the best of terms, and she commends him for his ardent love. But usually their courses lead in different directions; and ZEAL has too much stub-

bornness to leave his own selected path, and walk with CHARITY. And she has too much principle to be persuaded hastily to wander from her way of peace, and run with ZEAL.

LIBERTY and ZEAL are much more similar in their looks and dispositions, than ZEAL and TRUTH. TRUTH was always a little too slow for ZEAL, and could never endure such a rapid pace. He has always been somewhat inclined to linger by the way side, to examine and reflect; and ZEAL usually travels along in such a hurry, without stopping to notice anything, that TRUTH gets out of strength and out of breath. He has a leisurely, dignified gait, that is as unlike the striding, springing pace of ZEAL, as a snail is unlike a bird; and he cannot endure to be hurried beyond his natural gait.

So these two brothers—ZEAL and TRUTH—do not very cordially agree. But they love one another too well to quarrel. It is noticeable, however, that though one can travel faster than the other in a plain highway, yet the other can travel more safely in a difficult one. ZEAL—though he dislikes to confess it—is a little near-sighted, and cannot see far ahead, even in clear daylight; and his vision is likewise defective

in its capacity for receiving light; and he cannot see very well after the sun goes down, or when the sky is covered with clouds. He often stumbles over the impediments in the highway, and runs into difficulty when he seeks a path for himself through the wilderness, or across the fields. If his eyes were only as good as his feet, he would be the best traveler in the world; but, with defective vision, and natural rashness, too, his nimble feet are of little service in respect to going ahead.

TRUTH, on the other hand, has excellent eyes, and can see a great ways off, and in almost any condition of the light. TRUTH can travel better in a cloudy day, or by starlight, than ZEAL can do when the sun shines never so brightly. And, although TRUTH moves along so deliberately, resting very frequently, and examining his steps carefully, yet he often overtakes ZEAL, helps him out of his troubles, and passes leisurely along.

Notwithstanding the great dissimilarities of taste and inclination in the DIVINE FAMILY, yet they are usually enabled to work together with great advantages and harmony. LIBERTY would half the time be slumbering at his post, if

wakeful ZEAL did not run to rouse him up. And TRUTH—always suspected of being a little lazy—would be altogether more sluggish, if ZEAL did not hurry him on. Complacent CHARITY would be too much for sleep inclined, if active ZEAL did not excite her sweet and quiet mind, with strong entreaties and appeals for all of human kind. She is greatly indebted for her goodness and efficiency to his more bluff and ardent energy.

And MERCY—the tender-hearted—the usually excited MERCY, is sometimes inclined to linger at her work, and accomplish next to nothing, from indolence or timidity of heart, and let the victim suffer. But ZEAL—when he finds her lingering—speaks sharply in her ear; and, with a few impressive, energetic gestures, thoroughly arouses her to tears and supplications; so that in a single hour she may accomplish what—if it were not for ZEAL—would take her months or years to do.

And FAITH and JUSTICE are likewise under obligations to ZEAL for the successful performance of their respective parts in the general enterprise. FAITH, without the aid of ZEAL, has never yet accomplished much; and even

JUSTICE needs the zealot's nimble feet to overtake the culprit in his flight. There is not a member of the DIVINE FAMILY that ZEAL has not assisted; not one but owes to him the praise of much of their success. Yet he is not very popular in the family circle.

Perhaps this arises in part from the peculiar and somewhat unpleasant mission which he is employed to fulfill. Without seeming to have any other particular department in the general work, he appears to have been designed as a kind of general overseer to keep every one else at work. And in his endeavors to accomplish this he probably labors harder than all of the rest. For ZEAL is so ambitious and energetic himself, that he cannot bear to see any one wasting time in idleness, or laboring with half a heart; and he frequently is somewhat rough—and some have said severe—in his unpleasant, arduous task, as general overseer.

Now the DIVINE MOTHER, who has no local or selfish bias, but views all things in the most comprehensive manner,—has an affection for ZEAL as great, perhaps, as for any other member of her family. She understands his natural disposition, and fully appreciates the value of

his energetic ambition, when properly directed. And, perceiving his native temperament and adaptation, it was by her own appointment that he was made the vigorous overseer of the other members of the household. And the probability is that he is more approved by her, than beloved by them.

It is undeniable that ZEAL is not quite so engaging in his manners, nor quite so lovely in his looks, as several of the others. He always speaks more forcibly than pleasantly; more effectively than popularly. His voice is more thrilling than charming; and his visage more impressive than handsome. He is bolder than prudent; stronger than wise. He is more respected than courted; more valued than loved. He has a better heart than he seems to have; and will be praised hereafter more highly than at present.



Industry and his Doings.

ANALYSIS.

A Twin Brother of Zeal—Resemblance and Contrast—Reputation—Real Character—Methods and Success—Reasons—Industry in a Race with Zeal—Who gets the Start—Who Comes out Ahead—Zeal and Industry at Work—Which is most Successful—Industry's Deportment and Temper—Relative and Real Excellence—A Servant for All without being a Servant to Any—How he is Esteemed in the Family—His Monuments.

F

INDUSTRY.

“Industry—
To meditate, to plan, resolve, perform,
Which in itself is good—as surely brings
Reward of good, no matter what be done.”

Pollock.

“There was no need,
In those good times, of trim calisthenics,—
And there was less of gadding, and far more
Of home-born, heart-felt comfort, rooted strong
In Industry, and bearing such rare fruit
As wealth may never purchase.”

Mrs. Sigourney.

“And Solomon seeing the young man that he was Industrious,
he made him ruler over all the charge of the house of Joseph.”

1 Kings, xi. 28.

CHAPTER VIII.

Industry and his Doings.

ZEAL has a twin brother whose name is INDUSTRY. Born at the same birth, fostered with the same cherishing, these two brothers—with some slight resemblances—are exceedingly dissimilar. INDUSTRY was never quite so vigorous as ZEAL. He is generally supposed to be a little sickly; and some, indeed, have softly said he was a little lazy. Yet no one could ever ascertain that he was in the habit of wasting his time, or was ever unwilling to work.

INDUSTRY never failed to perform his part of the work; though he has generally occupied a little more time than some of the others would have required. And he has always had the reputation of doing his work well. His motions are usually rather sluggish, and apparently with effort; yet he seems to get along

without much difficulty, weariness, or pain. He may appear very slow at the beginning of his labor, and quite unpromising in respect to the result; but after he gets fairly into his work, and, as the saying is, pretty well warmed up, he does really, somehow or other, accomplish a good deal in the end.

No one has ever proved that INDUSTRY is lacking in skill, deficient in genius, or fickle in his plans. Yet a degree of mystery accompanies all his efforts, for he always succeeds better than would be anticipated when he commences; and he does his work more skillfully than any one would suppose from his usual pretensions. Yet he has no secret acts to conceal; and he succeeds better than he anticipates for himself. He always works openly, with the simplest methods, and the most ordinary tools. He is no magician; no very great genius; has not an uncommon knowledge of philosophy; but has a great amount of common sense.

The truth is, INDUSTRY is more laborious than vigorous; more diligent than ardent; more successful than boastful. When he makes a beginning it may appear quite uncertain how he will come to the finishing; and when he

completes, it appears just as wonderful how he ever began. But for faithful, unremitting, and finally successful labor, INDUSTRY is not behind the very chiefest of the DIVINE FAMILY.

In a long race INDUSTRY can outrun his brother ZEAL. But his steps are more deliberate, more regular, and altogether surer. ZEAL gets up first in the morning, and keeps ahead until noon; then, being rather wearied, he lies down and takes a nap. INDUSTRY starts in respectable season in the morning, plods along without rest or fatigue, overtakes ZEAL before he is awake, passes by, and comes out ahead at night.

ZEAL sometimes arouses himself for some great undertaking, and, by making a happy hit at the right moment, may accomplish wonders in a very little time, and throw INDUSTRY quite into the shade. But his strength will not hold out for a great length of time, and he has soon to relinquish his labors and rest. But what ZEAL can accomplish by fleetness or boldness, by genius or skill, INDUSTRY secures by patience of labor, and unyielding will.

INDUSTRY is a very quiet and inoffensive member of the household: he is not in the habit

of talking loud ; never startles by the abruptness of his manners ; never loses his temper at trifles ; never makes much complaint ; but goes about his business with a quiet gait, unobtrusive and complaisant ; always ready to lend a hand where hands are needed ; caring but little what the labor is, if it only be useful, and pays well for the doing.

On the whole, the DIVINE FAMILY would be sadly deficient, if it were not for patient, laborious, willing INDUSTRY. True, he is not strikingly—yet he is extensively—useful. And sometimes he accomplishes what no other member of the family could possibly do. He, likewise, seems to have no specific department in the general enterprise, unless it be in the capacity of assistant general, to lend a helping hand here and there, just as the general interest of the work may require. And, though not exactly a servant to any one, he does serve every one with submission, fidelity, and general profit.

Without the capacity or charm to excite any very ardent or romantic affections in others ; without the genius to surprise them into impulsive admiration and praise ; yet he has always been esteemed by sensible people as a well

meaning, reliable, generally useful, and a really valuable member of the family. In intellect he is usually esteemed as about mediocre; ordinary in his genius; defective in the higher grades of energy; superior in application and perseverance. He belongs to that less fortunate class, who seldom attain to notoriety in the world, and are seldom prized according to their real worth.

But the monuments of INDUSTRY are more enduring than the evanescent records of ZEAL. From the lofty Coptic pyramids down to the microscopic needle; from the long, deep, artificial rivers that float loaded fleets over mountains, and across valleys and plains, to the tiny engine that includes infinite parts within finite measures; the monuments of INDUSTRY are as numerous as ocean pebbles, and as durable as the ocean floods.

Patience and her Adventures.

ANALYSIS.

A Singular Person—Supposed Resemblances—Disposition—Partiality for Faith—General Cordiality—Uncertain Developments—Personal Qualities—Special Endowments—Profitable Assistant—Invaluable to Truth—To Faith—Partiality for Industry—Patience Comforted—How she Possesses her Soul—A Walk with Contemplation—Pause by the Wayside—The Husbandman—Growing Corn—Conversation with a Laborer—Patience Surprised—Conversation Resumed—Walk Continued—Conversation with the Grafter—Almost a Love Scene—The Silver Basket—Mr. Skill—Former Acquaintance—Patience not Recognized at First—Mr. Skill's Account of Himself—Patience Recognized—Ambiguous Encouragement—The Parchment Note—The Grafter made Happy—Patience Eulogized.

PATIENCE.

"Patience, my lord! why, 't is the soul of peace;
Of all the virtues 't is the nearest kin to heaven;
It makes men look like gods: the best of men
That e'er wore earth about him, was a sufferer,
A soft, meek, patient, tranquil spirit,
The first true gentleman that ever breathed."

Decker.

"E'en the best must own,
Patience and resignation are the pillars
Of human peace on earth."

Young.

"How poor are they that have not Patience!
What wound did ever heal but by degrees?"

Shakspeare.

"Let Patience have her perfect work, that ye may be perfect and
entire, wanting nothing."

James i. 4.

CHAPTER IX.

Patience and her Adventures.

THERE is another daughter of the DIVINE MOTHER whose name is PATIENCE. And a very singular person she is. It is difficult to tell whom she most resembles, or to whom most unlike. She seems to be a being by herself, unique in her disposition and ways. And yet her relationship to the rest of the group is sufficiently apparent to all.

It is generally thought that she is most like INDUSTRY, and least like ZEAL. But respecting this, as well as many other points, opinions are not agreed. Perfectly at rest, she appears to have a slight resemblance to her brother TRUTH. When she smiles she looks a little like CHARITY; and most like MERCY when she weeps.

She is very quiet, inoffensive, unobtrusive, and amiable: a perfect stranger to passion, jealousy, and revenge. She was never known

to become impatient, to fret, or to scold. She endeavors to get along with difficulties in the easiest possible way to others, and to herself. If she is disappointed, it would never be known by any loss of temper, or ill-humored expression of her face. If she is grieved, she weeps silently, and alone, making no great ado about it, and always has deeper feeling than one would infer from her expression. If she is injured, she never complains, nor seems in a hurry to have the offender brought to punishment.

PATIENCE has a good share of the temperament, and a little of the looks, of her sister FAITH; and usually appears to have more enjoyment in the society of FAITH, than with any other member of the family. She always goes to her sister FAITH for consolation and advice, when she is in trouble. Somehow or other FAITH and PATIENCE have always manifested more than usual regard for one another; yet any one can easily see that PATIENCE thinks more of FAITH, than FAITH of PATIENCE. And yet the probability is that FAITH has as much need of PATIENCE, as PATIENCE has of FAITH. Though these two sisters are on rather more than usually intimate terms, yet PATIENCE has

always managed to be on excellent terms with all: if there have ever been any high words, or unpleasant contentions in the family, it is certain that PATIENCE was never the first offender. She would rather be called a coward than quarrelsome; and she would prefer to be injured herself than to injure anybody else.

PATIENCE frequently has a languid look, and speaks usually with a feeble voice, as though she were somewhat infirm or weary. And yet she appears to be in pretty comfortable health; certainly she is not much in the habit of complaining. Her somewhat languid look, and her feeble voice, are probably occasioned, not so much by the feebleness of her health, as by the uniform complacency of her mind, and her exceeding mildness of disposition.

PATIENCE is by no means either sickly or imbecile; she is, in some respects, the most capable member of the family. In some things she is remarkably strong, and exhibits astonishing powers of endurance. And she has considerable courage, too, as well as ordinary strength. But as her strength is less adapted to doing than enduring, so her courage is less adapted to danger than to suffering. Her goodness ap-

pears to be less active than passive. She is better qualified to be than to do.

But PATIENCE is by no means destitute of excellent positive qualities. She has habitual self-government, and uniform equanimity of temper. Like CHARITY, she suffers long, and is kind. Like TRUTH, she is deliberate, prudent, and intelligent. Like FAITH, she possesses implicit confidence in the Divine promises, and reposes upon them as upon a pillow of down. Like INDUSTRY, she remains steadily and uncomplainingly wherever duty demands. Like MERCY, she is very affectionate and careful of the feelings of other people. Like JUSTICE, she always, and from principle, endeavors to be upright and equitable. Like HOPE, she is expecting that everything will finally work out for the best; and, with HOPE, and with better self-control, she is calmly waiting for the wished for period to come.

And PATIENCE is also very obliging in her disposition. She was never yet desired to render appropriate assistance, without complying with the request. When TRUTH is engaged in collecting materials to build some magnificent ideal edifice, that shall stand safely amidst all

the storms and convulsions of the present world, there is not one of the DIVINE FAMILY that renders him more valuable and indispensable aid than his sister PATIENCE.

And when he is investigating some of the more abstruse and difficult of his philosophical and theological studies, there is not another person in the world whose services are of greater consequence than those of PATIENCE. She keeps his records of dates, and facts, and principles, and names; she adds, subtracts, divides, and multiplies; she measures, and weighs, and counts, and calculates;—indeed, to say all in a word, she is not only as his right hand, but also as his eyes and ears, and even as his head to TRUTH.

FAITH would have lost half her joys, and more than half her potency, if her sister PATIENCE had not uniformly stood by her side in all her great undertakings. And LIBERTY owes more to PATIENCE than to his helm and sword. He has lost a great many victories, because PATIENCE did not direct the campaign, and draw up the plan of the battle.

But INDUSTRY, perhaps, more than any other member of the family, is impressed with the

indispensable services of his sister PATIENCE. She has habitually cheered, and otherwise assisted him, through all his arduous and protracted labors.

Nothing is more common, and nothing is more beautiful, than to see sober INDUSTRY busily engaged in his work, with perhaps hardly a hope of ever finishing, while PATIENCE is contentedly seated by his side, entertaining him with pleasant conversation, and sweet encouragements, so that INDUSTRY almost forgets his unremitting labors; and days, and months, and years pass pleasantly away, and he hardly realizes that the time is long.

PATIENCE used to sit by the side of INDUSTRY when he quarried out the monster blocks of granite from the Coptic hills, and chiseled them into obelisks, lintels, and columns, and in curious hieroglyphics engraved the history of many ages in their polished fronts; and she aided him with her careful hands in every little letter, symbol, and device that aided to immortalize the works of men whose names have long since perished.

PATIENCE is just as necessary in deep piety as LIBERTY or FAITH. Many precious promises are

made to her, which cannot be secured by any others. And many rich blessings she has obtained, which FAITH, and TRUTH, and JUSTICE, and CHARITY, even, have utterly failed to gain. One of the standard aphorisms of PATIENCE is this: "It is good that a man should both hope and quietly wait for the salvation of the Lord." *

Another of the maxims of PATIENCE, when she is afflicted, and tempted to give way to improper feelings, is thus expressed: "Fret not thyself because of evil doers; neither be thou envious against the workers of iniquity." "Rest in the Lord, and wait patiently for him. Fret not thyself because of him who prospereth in his way; because of the man who bringeth wicked devices to pass." † It is in this way that PATIENCE soothes herself, when difficulties trouble her, and the time of deliverance seems to be afar off.

Some lose their souls through impatience, not being willing to wait until the Lord's time to rescue shall arrive. But PATIENCE was one day sitting at the feet of PRINCE IMMANUEL, and heard some words fall from his lips which she deemed too precious to be lost, and she bor-

* Lam. iii. 26.

† Ps. xxxvii, 1, 7.

rowed a diamond and engraved them upon a tablet, that she might never forget how to preserve her soul. The inscription reads thus: "In your PATIENCE possess ye your souls." *

PATIENCE was one day walking out with her brother CONTEMPLATION, to collect some fruits for her nourishment; and, as it happened, they went to a field by the way side, where some husbandmen were at work planting various kinds of seeds in the earth. So, not being in a hurry, PATIENCE and CONTEMPLATION sat down on a seat which the laborers were accustomed to use when they got weary, and waited to see the laborers work.

One of the husbandmen was planting corn: he took three or four kernels and covered them up in the ground, and then went along a step or two further and planted as many more. CONTEMPLATION said nothing; but he had a great many thoughts. But PATIENCE, not being very well acquainted with agriculture, and with times and seasons, and feeling a little natural curiosity about these things, thought there would be no harm in asking a question or two, that she might be better informed of matters

* Luke xxi. 19.

in which she felt a common interest. So she inquired of one of the workmen how soon the corn would probably grow up and be gathered? (For CONTEMPLATION had already informed her that this was the method of procuring corn.) Well, said the workman, (whose name was KNOWLEDGE,) I do not expect to see the first blade before the early rains come down to moisten the ground, and cause the seed to germinate.

Now PATIENCE looked a little surprised at this, for CONTEMPLATION had already informed her that the early rains would not come until after the next change of the moon, which would not occur for nearly a whole week. Well, said she, venturing another question, will the corn grow right up, and get ripe, just as soon as the early rains come? O no, said the complaisant laborer, pleased with the opportunity of conversing with such a pleasant, quiet looking lady: O no, "first the blade, then the ear, then the full corn in the ear." At this PATIENCE was so much pleased and emboldened, that she asked another question: Well, (thanking you for your gentlemanly courtesy,) after the blade, and then the ear, how long before the full corn

in the ear? As to that, replied the workman, it will depend upon the latter rains: if they come on as usually, it will be perhaps about three months; but if they should be delayed—as they are sometimes—it may be one or two weeks, or a month later.

Now PATIENCE was greatly surprised at this: she did not know but corn would grow right up, ready to be gathered into the garner, within a day or two after it began to appear. She thought that she would not show her ignorance any further, by asking any more questions; so she and CONTEMPLATION went along a little ways, and stood leaning over the wall, to see one of the workmen grafting a little scion from one tree into the stock of another.

Now, this was a greater mystery to PATIENCE than the manner of growing corn; and she thought there would be no harm in asking the gentleman—whose name was SKILL—what would result from putting that little sprig into that old barren stock? And she was greatly surprised to be informed, that the little sprout would, after a while, bear fruit in that old stock, just like the fruit that grew on its native tree.

But how long, said PATIENCE, if I may be al-

lowed to inquire, before the scion will begin to bear? That will depend materially upon the manner in which the grafting is performed, said the workman. (And all the time he was so busily and intently occupied with some delicate and difficult part of the process of grafting, and looking down, too, as became necessary, that he did not look up to see who it was that conversed with him. Now, if the truth must be revealed, this MR. SKILL and PATIENCE had become considerably well acquainted sometime before this, when he was trying to learn the art of bringing forth good fruit from an evil tree.)

After a little, (MR. SKILL having completed the process, and examined it carefully, without saying a word,) after a little he finished his reply by saying—If the grafting is as well performed as I have the reputation of doing it, and if the seasons should prove favorable, the scion will grow several inches this summer; and next season—if nothing happens unfavorably—it will probably put out a few blossoms and perhaps bear two or three apples; and, after several years, it may perhaps

yield golden apples enough to fill a basket of silver.*

And can you wait so long? inquired PATIENCE. (And perceiving that Mr. SKILL was going to lift up his head and look at her, she altered her voice a little, and partially concealed her features, so that he might not recognize her.) Can you wait so long? she inquired. O yes, replied he; that is as soon as we could reasonably expect to obtain so much good fruit from such a little sprig. And, with that, he took up another little scion, and proceeded to engraft it upon another part of the old stock; and he seemed all the time to be so composed and contented that PATIENCE was greatly pleased with his looks and manners, and felt her heart warm toward him with affectionate admiration.

So, not being in haste, and really enjoying the conversation of Mr. SKILL, PATIENCE ventured to make another inquiry: (and CONTEMPLATION noticed that her voice trembled a little more than usual, as if her question implied more than it expressed :) And pray inform me, if you please, said she, how it is that you are so

* "Apples of gold in pictures of silver." Prov. xxv. 11. Probably open work silver fruit baskets, enchased or embossed with flowers, such as are still in use in oriental countries.

contented and happy in your expectation of waiting so long a time for a basket full of fruit.

O, as to that matter, replied the man, (and PATIENCE, looking through her veil, thought he was uncommonly good looking, and well behaved,) as to that matter, when I was serving my apprenticeship, I became well acquainted—and I am not ashamed to say, as deeply interested—with one of my Mistress's daughters who was called by the name (because she had the disposition of) PATIENCE. (Here CONTEMPLATION found that his sister was leaning very languidly upon his arm.) And—continued he—as we were of necessity much of the time together, (being for the time under the same roof, and eating at the same table,) she had the kindness to instruct me how to control my naturally ardent and impatient temper, so that I soon began to feel myself happy and resigned under all my arduous and difficult labors; and, at the present, so thoroughly have I been disciplined under her most excellent example and instructions, that I find myself resigned and happy everywhere, especially when I find myself usefully employed in doing that which promises to me and many others much

of future good. And, besides, continued he, (growing still more ardent in his manner,) I have for PATIENCE such profound regard and admiration, and such a pleasure in doing what I think she would be pleased with, that I never feel more happy than when I am employed in such a way as I am sure she would approve, if she were to come along and see me at my work.

With this, he noticed that the lady was much affected; and looking very sharply into her face, he perceived that it was PATIENCE herself; and, with many happy blushes, he proceeded with his work. But she was not willing that he should go on without a little more encouragement, (since he had made such excellent use of previous lessons,) and she told him that she was not only gratified with his great improvement of manners, but was really pleased with his agreeable person; and hoped their former acquaintance—which was so profitable and agreeable to her—might be continued. And, said she, if you continue to improve as well for the future as you have during the past, you may be fully assured that the end shall be as happy as you can de-

sire. (Now she said this ambiguously as if it applied to gathering fruit; but really—and MR. SKILL guessed it was so—intending it to apply to any future acquaintance or association that might be permitted in the DIVINE FAMILY.)

So they separated: MR. SKILL going on with his work, CONTEMPLATION and PATIENCE continuing their walk. But while they were in conversation together, CONTEMPLATION dropped a little note, which he had written on a slip of parchment, unnoticed by PATIENCE, and MR. SKILL picked it up and read it. Now these are the words of the note: "Ye have need of PATIENCE, that, after ye have done the will of God, ye might receive the promise."* MR. SKILL put this little note into his bosom, and began to sing as he resumed his work.

As the two passed along, CONTEMPLATION was so deeply absorbed in his thoughts that he spake aloud to himself, without being sensible of what he was doing: "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long PATIENCE for it, until he receive the early and the latter rain."† And PATIENCE repeated to herself: "God will render eternal

* Heb. x. 36.

† James v. 7.

life unto them who, by patient continuance in well doing, seek for glory, and honor, and immortality." *

It is not surprising that PATIENCE is loved by those who become acquainted with her, for she is, indeed, an unusually lovable person. But she is so unobtrusive and retiring in her manners that but few become intimately acquainted with her excellent qualities. But she, as a laborer, accomplishes more than she is credited for; and she helps others to success in their most difficult labors. She accomplishes more by submission than by might.

The presence of PATIENCE is always soothing. Her voice is always quieting. She remains calm in tumult; quiet in danger; forbears to threaten; delays to punish; is easily pacified; as readily gratified; and as ready to bless. Happy the home where PATIENCE dwells! Happy the pathway where she lingers! Happy the labor where she assists! Happy the ecstasy that she subdues! Happy the death-bed where she attends! Happy the heaven to which she leads!

* Rom. ii 7.

Humility, the Family Monitress.

ANALYSIS.

Twin Sister—Name—Features—Not Extensively Acquainted—Explanations—Characteristic Appearance—Taste, Habits, and Carriage—Office and Qualifications—Faithfulness—Admonishes Liberty—Charity, Mercy, and Faith need her Instructions—Trouble with Hope—Hope's Mirthfulness—Humility Perplexed—Hope Encouraged by Others—Her Conscientiousness—Hope Lectured on Conduct and Dress—Humility's Judicious Allowance for Natural Disposition and Official Station—Divine Mother's Esteem for Humility—Humility's Expectation—The Twin Sisters Compared Together.

HUMILITY.

“Her voice was soft,
Gentle and low;—an excellent thing in woman.”

Shakspeare.

“The meek mountain daisy, with delicate crest,
And the violet whose eye told the heaven of her breast.”

Mrs. Sigourney.

“There are some that use
Humility to serve their pride, and seem
Humble upon their way, to be the prouder
At their wished journey’s end.”

Denham.

“I dwell in the high and holy place, with him also that is of a
contrite and humble spirit, to revive the spirit of the humble, and
to revive the heart of the contrite ones.”

Isa. lvii. 15.

“Before honor is Humility.”

Prov. xv. 33.

CHAPTER X.

Humility, the Family Monitress.

PATIENCE has a twin sister, as mild in disposition, as modest in manners, and as kindly at heart, as PATIENCE herself. She goes by the name of HUMILITY, and she is most appropriately named. She generally has a healthier look than PATIENCE, and is usually esteemed as the better looking lady of the two, but not the better behaved; though no possible fault can be charged upon the appearance of either.

Neither of these sisters can boast of a very extensive circle of intimates; for they have never been much accustomed to going into promiscuous society, having usually confined their visits to select assemblies, where but few were in the habit of coming together; or preferring altogether to remain at home in the closest domestic retirement with their DIVINE MOTHER,

and a few of her more select and respectable friends.

But it would not be strictly true to represent that PATIENCE and HUMILITY were either hermits or nuns, or that they were not fond of good society; for there are many proofs of the geniality and sociableness of their dispositions, and of their greatly delighting in the society of such friends as manifest an affection for them, and a tender respect for their somewhat peculiar and rather unpopular notions about the dress and conversation of females who are in the habit of going into public society.

The principal reason why these two sisters are not more extensively and more favorably known appears to be this: they have very few invitations to go into society, for some reason or other, and they are too modest to obtrude themselves into company where they are not invited. They have never been truly accused of treating any invitation with discourtesy, or of setting themselves up to be better than other people, as a reason for not going more frequently abroad.

PATIENCE and HUMILITY are somewhat similar in their features, rather more than in disposition,

carriage, or dress. HUMILITY has a very sweet, modest, expressive countenance, full of intelligence and amiableness, which no sensible person can look upon without loving. And she carries herself with such a quiet, unassuming, natural grace, that, with womanly wisdom and maturity, she has all the unaffected artlessness of a little child.

HUMILITY, without being mean, is modest; without vanity, dignified; without effort, pleasing. She unconsciously wins her way to all hearts, for, little as she is known, no one can help loving her, if they have anything lovable in themselves. No one is disposed to resist her, and she usually succeeds better than she anticipates, and accomplishes more than she intends, or deems herself capable of doing. And she is not disposed to take any credit to herself even when others are willing to bestow it cheerfully.

HUMILITY has very mild, beautiful eyes, rather downcast in their common expression, and usually almost concealed under her long, drooping eye-lashes; and yet her eyes are by no means destitute of brilliancy, though their brightness is of a peculiarly subdued, and melting kind,

very pleasant and refreshing to look upon, as the sun's meridian rays softened by a medium tinged with azure. Her voice is rather low in its tones, natural, and musical; and whether what she says be deemed superior or not, her manner of speaking is so naturally unaffected and pleasing, that no one wishes her to stop before she has finished what she desired to say. Her style of speaking has more power of persuasion than argumentative logic and thundering tones.

HUMILITY puts on no affected airs, for the purpose of giving consequence to her appearance; and she never undertakes to create a sensation by arraying herself extravagantly or decking herself ornamentally, in order to appear captivatingly. She has too much good sense, and too much good natural taste to blunder in such an egregious way. She arrays herself always tastefully and becomingly, not by consulting illustrations of the latest fashions, but by a natural intuition which is in no more danger of misleading her, than the instinctive taste for honey is likely to mislead a bee. And she looks best, and feels best, and is best, in the simplest costume, if it be only well fitted, (for

she is well shaped,) properly colored, and becoming.

No one should suppose for a moment that HUMILITY is destitute of taste, or indifferent to her outward appearance; for she is exquisitely sensitive in respect to some things, and almost fastidious about her personal appearance. She could not bear the thought of going into company with an ill-fitting, untidy, or otherwise unsuitable dress. But she differs from some others in respect to what is the most becoming drapery for a modest lady. As for herself, she does not fancy gaudy colors, glaring ornaments, or flaunting styles. They may become others, she says, quite well; but, then, you know, (as she is accustomed to remark,) they do not become me, for I am rather plain looking, and never paint, and such glaring, flaunting fashions—if by nothing more than contrast—would make me appear more homely than I am. And, says she—with a very slight blush—it is natural and proper, perhaps, for us all to appear as well as we can, without practicing any deceptive arts to set off our persons.

And HUMILITY is just as careful to be in good taste in respect to all her words and actions, as

in respect to her dress. She would as lief be seen in an unbecoming dress, as to appear out of season, out of place, ill-mannered, or ill-natured. She knows what is appropriate for her character, just as well as she knows what is becoming for her person. And it is a part of her religion to be and to appear consistent with herself in all things.

HUMILITY has an important mission to fulfill in the DIVINE FAMILY. It is so easy and so natural for people—even for good people—to become vain and self-sufficient, whenever they are gratified with success in their pursuits, that it has been found necessary to have some one appointed to the special work of noticing and correcting all forms and degrees of pride, and self-sufficiency in the family of the DIVINE MOTHER. And by universal agreement it has been decided that HUMILITY is best qualified to act as the MONITRESS for all the others. So she has been chosen to that office, although she very earnestly assured them that she felt herself utterly incompetent and unworthy to occupy so exalted and so responsible a position in the family.

And, diffident as HUMILITY is, it is pleasing to

witness her unflinching faithfulness in admonishing and instructing her superiors, whenever she deems them deficient in excellency, or in need of advice, in that particular department which she knows—and remembers that they know—has been placed under her official supervision. For she does not deem it inappropriate for her to perform all parts of the duties pertaining to the exalted office which she is conscious of having never sought, but she has been called to fill by the altogether unsolicited suffrages of others, freely exercised.

LIBERTY frequently needs the admonitions of the unassuming MONITRESS; for he is tempted—from the very nature of his calling—to become vain and boastful, and thus to lay himself open to the unsuspected assaults of his wary enemies. She gently suggests to him that it would be advisable to be always on the watch against the secret attacks of Pride, his most bitter and crafty adversary. And she reminds him frequently—when she perceives it to be necessary—“that the race is not to the swift, nor the battle to the strong.” She kindly, but very solemnly, admonishes him not to vaunt himself, and boast of his exploits, for he gets

not the victory by his own arm, neither does he discomfit his enemies by the sharpness of his own sword. She tells him that it is not by might, nor by power, but by the Holy Spirit.

One of the habitual expressions of the faithful MONTRESS is this: "Pride goeth before destruction, and a haughty spirit before a fall." If she sees a look of self-sufficiency, or hears an expression that sounds like vanity, she instantly—as her office requires—sounds an alarm in the boastful ear. And, as courageous as LIBERTY usually is, he is often made to tremble for fear of being slain, when the MONTRESS so faithfully performs her official duty.

Even MERCY, with all her tenderness, and CHARITY, with all her gentleness, sometimes give occasion for HUMILITY's admonitions. She perceives that no position in society, and no natural or religious maturity, are beyond the limits of danger, and the necessity of watching unto prayer. Hence she keeps a sharp lookout for the least beginnings of vanity or pride, knowing that the largest trees were once nothing but little germs, though now their branches brush the flying clouds, and their spreading roots embrace a thousand rocks. And so the

most gigantic and prolific evils that grow within the soul, as the tall forests in the fertile soil, may begin as little germs, almost invisible, and root themselves, and grow, and spread themselves, until the heart is wholly occupied, and room cannot be found for grace to flourish.

Even FAITH is not secure from vanity and pride. And HOPE needs constant watching by HUMILITY. HOPE is constitutionally inclined to lofty notions of herself, and needs the most vigilant eye to watch her airy motions, and reprove her first developments of pride.

HUMILITY frequently feels it to be her duty to suggest some little alterations in the looks or language, the deportment or apparel of the rest of the brother-and-sisterhood, as she supposes that such matters may come properly within her official jurisdiction. And she studiously endeavors to set a good example herself, realizing the responsibility pertaining to her office, and the absolute necessity of faithfulness in those who are expected to instruct and guide the rest. Hence her words, her disposition and deportment, and even her style of dressing, are all so ordered that she might be safely copied by all the members of the family.

But HUMILITY has always had her greatest difficulty with her jubilant sister HOPE. As the common saying is, she has her hands full when she undertakes to manage HOPE; for HOPE is naturally such a gay, good-natured, sprightly creature, so constitutionally and unchangeably fond of innocent hilarity and childish glee, that she cannot be controlled by the demure deportment and sober-faced maxims that may be quite appropriate for some of the others.

And sometimes when the faithful MONITRESS is really doing her best to reason with HOPE, and trying to persuade her to lay aside her gleeful, childish habits, and become more womanly and sedate, as would better become her years, and her relations to the dignified family,—the good-natured, and almost mischievous creature—instead of profiting by the long-faced lectures of the sober MONITRESS—will, perhaps, unintentionally, and sometimes even designedly, act out some of her characteristic sportive humor, just enough to make HUMILITY smile; and that will be the end of all seriousness for that time; and the effort to discipline HOPE into the ordinary sobrieties of more serious minded people has to be abandoned. For

when the mirthful creature sees a smile on the usually sober cheeks of the sedate MONITRESS, it is almost certain to make HOPE still more gleeful and mischievous, and before HUMILITY can get her face straight again, (as the expression is,) HOPE will contrive some how or other to get her to laughing outright—even when the tears are in her eyes—and then there is no kind of use for HUMILITY to undertake to do any thing more with HOPE for that day. She may indeed—as she frequently does—call upon her sister PATIENCE to come and help her to sober HOPE; but it will not amount to much at such times, for HOPE has her friends as well as PATIENCE and HUMILITY; and they generally take her part, (which HOPE is very quick to perceive,) because they greatly relish the sport.

FAITH is almost always on the side of HOPE at such times; and, by a wink or a nod, she encourages her to go on; and even CHARITY—without saying much—stands looking on with her countenance all covered with smiles; and HOPE knows that it is adding to the general pleasure, and cannot be very wrong, else such good persons would not give it their countenance and support, and, as she finds nothing

more agreeable to herself than to make other people happy, she continues to act out her natural liveliness of disposition, without giving the MONITRESS much encouragement in her efforts to reform her habits, and make her look and act like any other person.

Yet HOPE would not on any account do any thing she thought was wrong; for she very well knows that any little departure from virtuous rectitude would be a very great detriment to her health and enjoyment, if not fatal to her very existence. And, with all her childish mirthfulness and apparent thoughtlessness, she means always to keep her conscience pure, and be able at all times to look CHARITY and JUSTICE full in the face, whenever they meet together. And she is such a good-natured, inoffensive, friendly, and every way pleasant creature, that even the most demure and sorrowful cannot help loving her and delighting in her society, whatever they may think of her more mirthful and childish manners. They are all sure that her disposition is good, and that atones for many faults.

But sometimes when HUMILITY succeeds in getting HOPE alone with herself—especially af-

ter HOPE has had one of her most jubilant seasons, and is, by the natural reaction, rather more than ordinarily sobered down;—at such such times the MONITRESS does succeed, in some degree, in obtaining the ear of her light-hearted sister long enough to give her a few lessons of prudent advice. She then solemnly assures HOPE that nothing would be lost by being a little more discreet in her jubulations, and a little less inclined to fly off thoughtlessly after every pretty bird or butterfly that may happen to flit across her pathway. And she assures her, furthermore, that it is not so much her gleeful humor, and her childish freaks, that make her such a universal favorite, but the habitual good temper, and the happy cheerfulness that she uniformly exhibits.

And the MONITRESS tries to impress her with the importance of cultivating a less airy, and a more dignified, manner of carriage, assuring her that she would not be likely to lose any of the affection which sensible people feel for her, even if she should not step quite so much like dancing to the sound of the viol, but should put her feet firmly down upon the earth long enough to leave their impress upon the soil.

And she advises also that HOPE should cultivate a more refined and womanly taste in the selection of the colors, styles, and adornments of her attire, giving her to understand that the opinions of the more prudent and experienced part of the family are rather unfavorable to gaudy colors and glowing styles ; and that HOPE would appear just as well, and even better, to the more sensible persons of the community, if she should array herself more modestly, and be seen more frequently in her every-day working clothes, and not quite so often in her gay holiday apparel.

But, then, the MONITRESS does not mean to be unreasonable or superstitious: she is a person of excellent natural judgment, and large experience, and makes many allowances for natural temperaments, and official stations. She wisely judges that HOPE—being naturally such a sprightly, childlike person, ought to be indulged a little in her humorsome fancies, and constitutional light-heartedness, lest she should become discouraged, unhappy, and pine away, so as to lose all her exuberant elasticity, and not be like the person she was naturally designed to be.

So, being wisely considerate, as well as kindly

hearted, HUMILITY permits the lively sister to gratify to some extent her juvenility of taste for robes of brighter hues, and for flaunting styles, supposing, as well she might, that as the juvenile taste becomes more chastened with the increase of years, and wider experience of the vanities of life, it will most naturally change to suit the transformations of her age.

And HUMILITY has as much well-timed consideration for official stations and employments: she allows LIBERTY, if he wishes, to wear a plume upon his helmet, and a tassel at the end of his sash, because this appears to be in keeping with the established customs of his calling. And she does not deem it a matter worthy of complaint, if he should keep his head very erect upon his shoulders, and should even lean a little back of the perpendicular, and step quite imposingly when he walks: for, as she is in the habit of saying, these are the attitudes and customs most natural to persons in his official position, and seem to grow out of the necessities of the case.

It will be seen at once that HUMILITY, as the general MONITRESS, has very little time for any purpose excepting that which is naturally asso-

ciated with her office. Her duties are by no means either light or unimportant: she is as necessary to the family as any other member. But, then, with characteristic modesty and self-forgetfulness, she can hardly be persuaded that she is of much consequence anywhere, or to any person.

But the DIVINE MOTHER esteems HUMILITY one of the most lovely and invaluable of all her children. And she intends, when the proper time arrives, to show to all that the modest MONITRESS has a most exalted place in her affections. And HUMILITY has had promised to her—though she does not seem to be much excited by it—a throne and crown equal to any others in the value of the materials and the beauty of their form and finish.

It has been thought that HUMILITY and PATIENCE were most alike in their looks and dispositions. It is observable, however, that they exhibit their distinguishing traits under circumstances very dissimilar. PATIENCE appears best in adversity; HUMILITY appears best in prosperity. PATIENCE looks best when she suffers; HUMILITY looks best when she rejoices. PATIENCE is better when expected blessings are

long deferred; HUMILITY is best when they are unexpectedly received. PATIENCE best exhibits her disposition when unduly censured; HUMILITY, when she is improperly flattered. The one has more to fear from her enemies; the other has more danger from her friends. PATIENCE looks more acquiescing; HUMILITY appears more prepossessing. PATIENCE is more adapted for submission; HUMILITY is more appropriate for contrition. PATIENCE is more needed in a world of suffering; HUMILITY more in a world of sin. Both are indispensable in such a world as this; both are amiable, gentle-spirited sisters; each has her own distinguishing features; but the prevailing expression of both is meekness.

Virtue and Temperance

IN THEIR LABORS AND RELATIONS.

ANALYSIS.

Virtue Exhibited and Described—Her Dress and Adornments—Her Terrible Enemy—His Ambition and Efforts—His Aids and Encouragements—His Great Achievements—Virtue's Courage and Safety—Her Maxims—Her Twin Sister—The Sister's Name and Beauty—Similarities and Contrasts—Peculiarities of Genius and Disposition—Virtue distinguished from Temperance—Temperance distinguished from Virtue—Spiritual Differences—Mutual Favorites—Inseparable Intimacy—Eulogy and Invocation.

VIRTUE.

"What nothing earthly gives, or can destroy,
The soul's calm sunshine, and the heartfelt joy,
Is Virtue's prize."

Pope.

"Virtue, the strength and beauty of the soul,
Is the best gift of heaven; a happiness
That even above the smiles and frowns of fate
Exalts great Nature's favorites; a wealth
That ne'er encumbers, nor can be transferred."

Armstrong.

TEMPERANCE.

"'Tis to thy rules, O Temperance! that we owe
All pleasure which from health and strength can flow;
Vigor of body, purity of mind,
Unclouded reason, sentiments refined,
Unmixed, untainted joys, without remorse,
The intemperate sinner's never failing curse."

Mrs. Chandler.

"And to knowledge [add] Temperance."—2 *Pet.* i. 6.

CHAPTER XI.

Virtue and Temperance

IN THEIR LABORS AND RELATIONS.

BEHOLD another lovely daughter of the heavenly family : one who hath much of the serene intelligence of TRUTH ; much of the courageous energy of the champion ; much of the happy smilingness of Hope ; and, to a good degree, the clear-eyed vision of FAITH. She hath a degree of the excellences of every one, and all the others claim a relationship and a companionship with her. The name of this lovely daughter is VIRTUE.

VIRTUE'S graceful drapery is happy love and immaculate purity. Her adornment is a diadem of smiling innocence. Her sandals for constant using are kindness and delight for others. Her especial effort is to be pure herself, and to promote purity in all the rest. Hence VIRTUE hath her own appropriate work in bringing back the world to its Eden bliss.

VIRTUE's particular enemy is LICENTIOUSNESS in his various forms and frequent disguises. He is an enemy to all, but especially to her. He manifests toward her unrelenting malignity, as if he were constantly endeavoring to annihilate her name and person. He would humble and destroy her dignity; he would corrupt her innocence; he would ruin her felicity. He is a terrible foe, without either goodness or good desire. He hath almost irresistible energy, and his promoters are neither few nor feeble.

The customs of the degenerate age are generally unfavorable to VIRTUE, and encouraging to LICENTIOUSNESS; and so are the world's corrupted literature and history. He is encouraged by a thousand songs of pleasing melody; by a thousand fashions of popularity. He is strongly entrenched behind corrupt legislation, and executive example; and in large towns, and in little hamlets, even, he is fortified almost impreguably. In his wariness he is prepared for every attack upon his strong-holds, and he stoutly refuses to surrender when he is summoned.

Nor is LICENTIOUSNESS content with the merely defensive; he daringly assumes the aggressive. He would be the world's unrivaled despot, if

it were possible for him to effect his ambitious purposes. He would rear his polluted throne on a basis of blasted hopes and bleeding hearts; he would universally Sodomize the vulgar; he would Corinthize the refined. He smiles, and plots, and matures his plans by the fireside of unsuspecting sociality; he lurks in the pathway of confiding friendship; he invades and degrades the holy sanctuary.

LICENTIOUSNESS, in his many forms and disguises, is the cunning serpent, the courageous lion, and, when he chooses, an angel of light. He has ensnared and destroyed the fairest of Eve's daughters, and the noblest of Adam's sons. He has demoralized otherwise invincible armies; he has captivated and led in chains the mightiest of martial heroes; he has demolished many long established thrones, and rent asunder the strongest bonds of affection.

Such is VIRTUE's malignant enemy; such the power that she has to contend with. But VIRTUE is strong in her uncorrupted innocence. Conscious of power that cannot be overthrown, if properly exerted, she hurls defiance at her enemy, and pursues her appropriate labors. She toils on, still hopeful not only of continued

self-defense, but even of ultimate victory. She moves through a world of deceitfulness and sin, unpolluted by its multiform corruptions, unsubdued by its force of perverted precepts, and customs of folly and sin. She has a protecting shield which sufficiently guards her through all the dangers of the day.

VIRTUE has a twin sister as beautiful and useful as herself; her name is TEMPERANCE. Contemplate her ruddy cheek, her pure, open brow, her full, round, wholesome form, her steady, elastic step, her clear, beaming eyes. She looks worthy of being VIRTUE's sister twin; and she is as excellent as she looks. VIRTUE is not ashamed of her ruddy cheeked sister; her sister is always proud of VIRTUE.

In some respects TEMPERANCE and VIRTUE greatly resemble, so as hardly to be distinguished. In other respects they are sufficiently dissimilar, and easily identified. In disposition and genius they are as unlike as in carriage and form; and, taken together, there is an indescribable similarity between them. Each has much that more remarkably characterizes the other; each has many qualities peculiar to herself.

Without neglecting the exterior, VIRTUE is more assiduous in cultivating and adorning the interior of the heart. She is more concerned with thoughts, affections, intentions, and desires. Her motto is, "Keep clean the inside of the cup and platter, that the outside may be clean also."* She labors more at the fountain head of results and causes, that she may more easily purify the stream. Another of her maxims—still more ancient than the former—is this: "Keep thy heart with all dilligence, for out of it are the issues of life."†

On the other hand, TEMPERANCE, without neglecting the interior, bestows more attention to the improvement and adorning of her outward person. She admires a symmetrical, elastic, glowing, beautiful form, whose breath is fragrant with uninjured healthfulness, and whose complexion is sweetly transparent, and beautifully roseate, from the limpid fountains and the morning dew.

If VIRTUE attends more to her thoughts, TEMPERANCE is more careful of her words. If VIRTUE is more attentive to her affections, that they may be originally and intrinsically pure, in re-

* Matt. xxiii, 25.

† Prov. iv, 23.

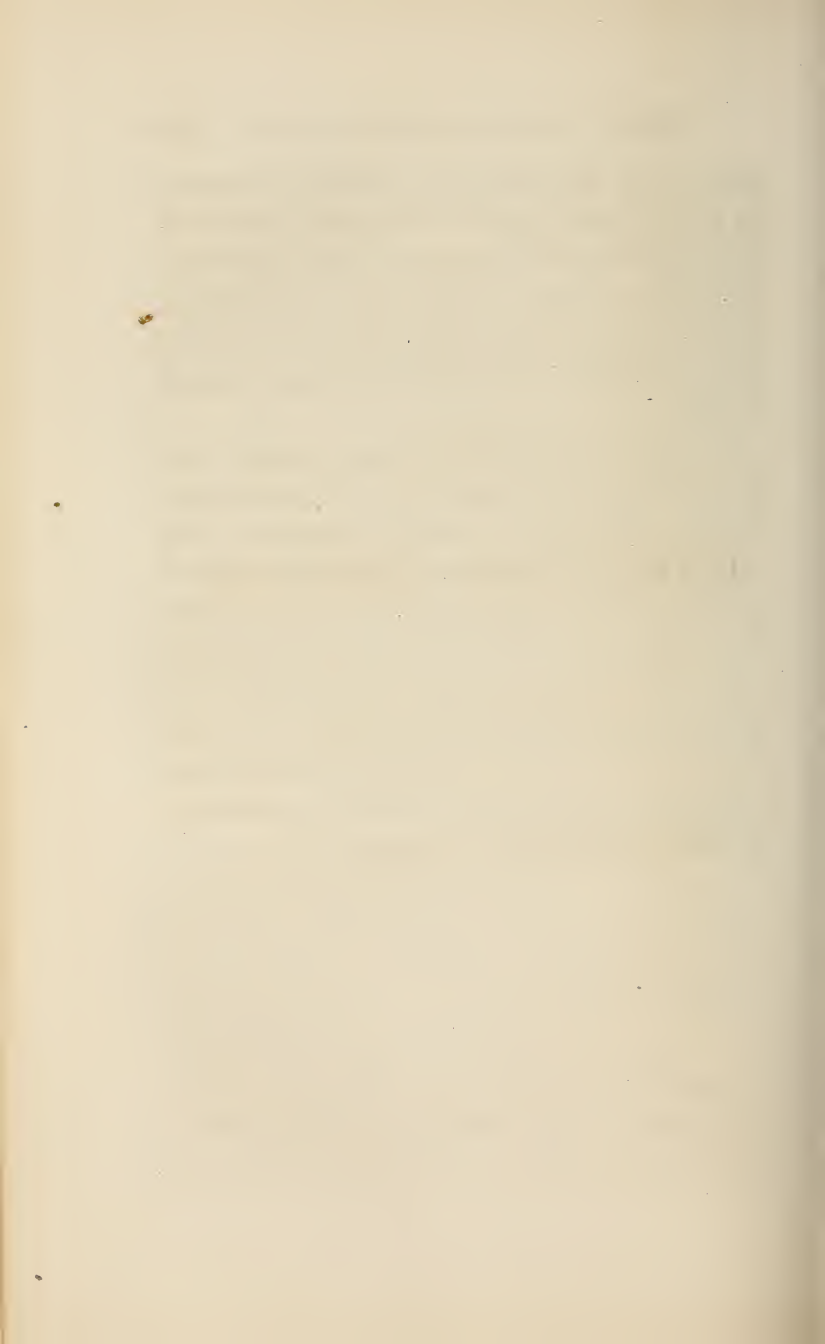
spect to themselves, TEMPERANCE is more solicitous about the objects of her affections, their propriety, deportment, degree, and tendency. VIRTUE pays more attention to what she intends; TEMPERANCE is more careful about what she does. One is more meditative; the other, more operative. One is better to plan; the other, to execute. One begins better than the other; the other finishes better than the former. VIRTUE is more intellectual; TEMPERANCE is more emotional. One has more of the human without, and more of the heavenly within; the other has more of earth within, and more of heaven without. But both are angels incarnate, and when they exhibit their final transformation, both will appear equally divine.

VIRTUE has all the excellences and beauty of TEMPERANCE spiritualized, concentrated, and enshrined in the heart; TEMPERANCE has all the nobleness and all the purity of VIRTUE materialized, unfolded, and displayed openly. VIRTUE is TEMPERANCE in the bud; TEMPERANCE is VIRTUE in full blossom.

These two sisters, like MERCY and CHARITY, or FAITH and HOPE, are each other's especial favorites, and bosom friends. They cannot en-

dure to be far separated; and they delight to go about hand in hand, visiting the same societies, intimate with the same families, opposed by the same enemies. When they are laboring they aid one another; when they journey they travel together; and when they repose it is side by side.

Lovely and excellent couple! equaled only by the fairest and best of the DIVINE FAMILY! Goodly offsprings of a goodly parentage! May your purity of intention and propriety of deed, your heart's adorning and your outward beauty, be the grace and purity of all our goodness, our social innocence and our public joy! O dwell by our hearthstones, feast at our tables, lead all our pursuits of pleasure, regulate our industry, cement our friendship, smooth our death beds, attend us evermore!



THE
CHRISTIAN VIRTUES,
PART SECOND.



“APPLES OF GOLD IN PICTURES OF SILVER.”

The Proem.

ANALYSIS.

Effort of Former Part—Present Intention—Contrast and Similarities—Moral Identity Preserved—Illustrations—Christian Identity—Divine Germs in Immortal Soil—Vitality Preserved through many Transformations—Encouraging Reflection—Heaven in its First Rudiments—Scripture doctrine—Planting and Harvesting—Imperishable Riches—Spiritual Buds and Blossoms—Immortality in the Germ—Preservation of Personalities—Universal Laws—Scripture Teachings.

The Proem.

HAVING thus far exhibited the DIVINE FAMILY in their respective persons, offices and labors; having contemplated the peculiar traits and excellences of each, as well as the associated and blended beauties of all; we now with telegraphic leap through time and space, pass over the period intervening between the present toil and conflict and the final triumph and reward, that we may contemplate the several members of the family in their individual and associated glory.

And those whom we have considered in pleasing contrast, and in as pleasing similarities, may now be displayed in their final transformations and appropriate rewards, individually distinguished, yet happily combined. In morals, as in persons, individual identities are inherent and indestructible. Alterations of development, changes of relationship, and appropriate progression are going on unceasingly, without annihilation of personal identity, or the loss of any quality that originates from God.

Truth is Truth everywhere, in all positions in earth and heaven, in all relations with God and men. And Justice retains his own characteristics when associated with beings above, as much as when dealing with persons below. All that is cardinal to Christian character forms a part of

the Christian's identity, and in some suitable measure, in some appropriate form, variously related, and differently named, it will not only exist, but opportunely act, while the Christian retains his essential being.

The living germs of divine origination that grace implants in the human soul, are not only susceptible of everlasting vitality and growth, but the soil in which they germinate and become rooted is capable of sustaining them with increasing vigor and beauty through endless years. There is no necessity, then, that these divine exotics of the Heavenly Father's planting should ever be plucked up; there is no reason why such germs of vitality should ever die, while they remain rooted in such a soil; and there is no probability of their ceasing to flourish, on account of being returned and transplanted in their native clime. Must they not, then, forever flourish? This must be encouraging to those who enjoy the happy consciousness of having implanted within their spiritual nature those divinely originated principles that are designed in this world to germinate and become impersonated in connection with rational immortals, as an essential part of their voluntary character; for, by a careful cultivation of these primary elements of immortal bliss, we may not only through grace insure such felicity for ourselves, as the natural and proper fruit of holy living, but even so incorporate and identify these heavenly elements with our personal character, as to make it a virtue, as well as a blessing, to begin our blissful immortality by cherishing the rudiments of it in this probationary state.

“Whatsoever a man soweth that shall he also reap: he that soweth to the flesh, shall of the flesh reap corruption;

but he that soweth to the spirit, shall of the spirit reap life everlasting.”* We should not be “deceived” in so important a matter: it is an unchangeable law of the universe: the Infinite Being has adopted this principle to guide him in securing results to their causes; and he cannot be “mocked” so as to deviate from this immutable order of administering rewards.

To plant and cultivate the living seeds of heavenly happiness here, is, in effect, providing for an abundant harvest hereafter. To gather up and preserve the golden grains of spiritual wealth in this world, is the sure way of laying up in store an abundance of imperishable riches in the world to come. For our Savior has distinctly taught us that we may “lay up for ourselves treasures in heaven.” And he counsels us to buy of him “gold tried in the fire,” that we may be rich. It is the hand of the diligent, too, that maketh rich, both in respect of this world’s wealth, and also of the wealth that perisheth not with the using.

There is every encouragement, therefore, to seek to become such in this world as we hope to be in the world to come. The common Christian Virtues which are developed here are the promising buds of immortal blessedness that are destined to unfold and show their full blossoms in the fairer clime above. To neglect and destroy Christian character, then, is to destroy eternal felicity in the bud; and this is just as fatal to future bliss, as it would be to lose our place in heaven after obtaining it, or to be deprived of entering heaven by the commission of some

fatal crime. To destroy the vital germ in the seed that is sown, just as effectually destroys the harvest as to burn it in the sheaf.

Faith, Hope, Charity, Justice, Truth, and all the rest of the Divine Family of virtues, will exist impersonated hereafter, just as they have been impersonated here. Those who cherish and mature the heavenly graces most assiduously and most successfully in this life of probation, will be likely to begin their future existence with the greatest advantages, and to continue forever in advance of those who were in this world less self-denying, and less diligent in improving their spiritual gifts than they.

The same unerring and benevolent wisdom that encourages the common virtues of social beings, by connecting with their exercise appropriate rewards; the same infinite Goodness that thus promotes common virtue, and discourages every vice; this same most merciful Being—thus regardful of the less important—will not be so unmindful of that which is still more necessary and divine, as to leave the practice of the Christian virtues without encouragements equal to the necessities of the case.

The scriptures of truth are sufficiently distinct in their teachings in respect to these things. Christian Virtue has the promise of the life that now is, and of that also which is to come; but the coming life is especially the time of bestowing the promised reward.

The Divine Family in a Group.

ANALYSIS.

A Unique Family Group—Differing from Former Displays—The Central Personage—Divine Mother Portrayed—Family Resemblances—Illustrations from the Sun—The Rainbow—A Brilliant Picture—Position of Charity and Mercy—Personal Appearances—Position and Descriptions of Faith and Hope—Industry and Zeal Stationed and Portrayed—Patience and Humility Described—Position and Attitude of Contemplation—Impulse and her Portrait—Justice Stationed—His Attitude and Aspect—Position of Virtue and Temperance—Emblematical Scenery—Truth's Position and Personal Appearance—Liberty's Station and Personal Appearance—Eulogistic Apostrophe to the Family Group.

RELIGION.

“True Religion
Is always mild, propitious, and humble,
Plays not the tyrant, plants no faith in blood;
Nor bears destruction on her chariot wheels;
But stoops to polish, succor, and redress,
And builds her grandeur on the public good.”

Miller.

“Grace was in all her steps, heaven in her eye,
In every gesture dignity and love.”

Milton.

“The light of love, the purity of grace,
The mind, the music breathing from her face.”

Byron.

“Of whom the whole Family in heaven and earth is named.”

Eph. iii. 15.

“Such a Mother! such Sons and Daughters!”

Anonymous.



CHAPTER I.

The Divine Family in a Group.

CONTEMPLATING the DIVINE FAMILY in their glorified condition, in respect of their new relations and altered appearances, we may first behold them exhibited in a single family group, as we have formerly considered them in the various limited associations among themselves.

Conspicuous, as the central personage, like the sun in the solar world, is RELIGION herself, the DIVINE MOTHER of all the rest. In her own most admirable person she displays all of beauty, and all of majesty, all sweetness of expression, all loveliness of attitude, all propriety of costume.

The various excellences of all the offspring are exhibited in all their original freshness and perfection in the person of the Mother. Every lineament, and every expression, traceable in their countenances, or shadowed forth, are dis-

played in her own person, surprisingly yet beautifully combined, as the primary tints and blended hues of all things beautiful in earth are displayed in the brilliant rainbow.

The DIVINE MOTHER, serene with immaculate purity, glowing with habitual bliss, presides with queenly dignity in the midst of the group. Her own transmitted loveliness and virtues are displayed with multiform advantages in the several persons of the group, whose individualities are not more evident than the family resemblances that prove their common source: each a jewel of the loveliest hues, in itself beautiful and rare; the whole, a glorious garniture of brilliancies combined to set forth and embellish the richer central gem.

On the Mother's right hand is blooming CHARITY, with her favorite MERCY fondly leaning upon her shoulder, with sisterly affection and delightful trust: the one radiant with complacency and with a beaming eye; the other melting with affection, and with a glistening tear. Most beautiful one when in smiles she appears; most lovely the other when veiled with tears.

On the other hand, nearest to the throne stands the magician FAITH, calmly surveying the

surrounding scenery, satisfied with present being, and yet anticipating better. By her side, almost on tip-toe, stands smiling, happy HOPE, overlooking the scenery near at hand, and gazing with eagerness on the distant mountain tops, which the rising sun is richly gilding with his summer beams. For HOPE is very far sighted, and loves the prospect of the distant hills.

Next to these are the brothers INDUSTRY and ZEAL; the latter half a step in advance of the other. ZEAL has a restless eye, and an earnest countenance; and his natural attitude unmistakably indicates the constitutional traits of his active soul. His feet hardly touch the ground. His hands appear to be impatient for something to do. He looks half ready to speak, half ready to run, as if he regretted the moments devoted to rest.

INDUSTRY, with a quiet air, stands much at ease, looking with attentive, submissive eye, as though waiting the word to go, or expecting the order to stand, with a countenance fitting for either, and an attitude proper for both.

Beyond CHARITY and MERCY, on the right, stand PATIENCE and HUMILITY, the sister twins, each with an arm around the other's waist.

HUMILITY, with an innocent, modest face, arrayed in robes of the simplest, neatest kind; PATIENCE, with a cheek a little sad, but sweetly serene; both beautiful in their own respective ways, but each one better both in heart and look from the influence and presence of the other.

At HUMILITY's right hand appears the manly, well proportioned form of CONTEMPLATION, with his thoughtful countenance and dignified mien. Less attentive to the external than the others, he seems wholly occupied with what is passing within. Just now he turns his attention to something transpiring around him, that he may gather some new food for thought, and ruminate upon it at his leisure. He stands quite at ease; as if, indeed, he did not think of his own ease, but naturally fell into the attitude most meet for meditation, and mechanically maintained it by retaining the mental posture of abstracted thought that most appropriately assumed the outward attitude.

At ardent ZEAL's left hand stands sprightly IMPULSE, with her light, active form, and animated face. Just now at rest, though still retaining traces of some recent exercise, where the

whole soul was thoroughly aroused, she seems in readiness to renew her efforts in the first enterprise of doing good that may appeal to her most sentient heart. Acting usually less from her own native promptings, than from the influence of things without, she seems in attitude and look to wait for some appropriate motion to be given, that she might rouse herself to new exertions for the general weal. She looks more active than strong, more sprightly than wise; and yet there is a charm about her presence that makes her most agreeable to look upon, and gives an interest to all she does.

JUSTICE stands next to CONTEMPLATION on the right, and shows severity of dignity, and equanimity of spirit, unsurpassed by any of the rest. Weighing with carefulness and strictest equity the words and works of others, he has permanently acquired such a look of candor and intelligence as makes his countenance the vivid index of his own pure, candid heart. He waits in the position of receiving truth, and in the attitude of speaking, too; and looks as readily prepared to speak a word to approbate the right, as to receive the unpleasant evidence of evil wrought. And his features bear the im-

press of a soul inured to doing and promoting good, abhorring and discouraging ill in word, or deed, and thought.

Beyond IMPULSE, on the left, are VIRTUE and TEMPERANCE, with their hands affectionately clasped together, indicative of similar pursuits and kindred hearts. By VIRTUE's side appears a crystal vase, with roses and lilies in luxuriant bloom, emblems of purity and loveliness combined.

By the side of TEMPERANCE, a copious fountain gushing forth like liquid crystal, and flowing off through flowery gardens and fruitful fields, where lovely cottages adorn the scene. Where rosy childhood is playing in beauty; where Age reposes with tranquil affection; where Youth rejoices with innocent glee; where Labor succeeds with easy toil.

Behind the throne, a little to the right, looking over CHARITY's shoulder, is majestic TRUTH, with his volumes of wisdom, and piercing eye. He, too, is calm and meditative, like JUSTICE and CONTEMPLATION; more complacent in his looks than JUSTICE; more practical than CONTEMPLATION. He looks as if he had more knowledge than he knows how to apply, and more

ability than he finds occasion to exercise. In form and attitude a prince confessed, he wins the admiration of the rest.

Also, in the rear of the throne, and a little to the left, overlooking FAITH's right shoulder, appears tall, broad-chested LIBERTY, with his lion heart and gleaming panoply. Strong courage is depicted in his expressive countenance, and he looks the perfect embodiment of energy, might, and valor. A veteran used to war, yet loving peace, he seems as ready to fight when duty commands, as to repose when safety bids. He appears divine in the beauty of his noble form, lovely in the majesty of his manly strength.

* * * * *

Sublime society of impersonated virtues!
Unequaled group of heavenly excellences! Picture of realities more beautiful than Fancy's! May the living imagery be divinely daguerreotyped in every spirit and garnished and exhibited in a proper frame of daily practice!

Truth and Liberty,

AND THEIR NEW OFFICES AND HONORS.

ANALYSIS.

Truth before the Throne—Report of his Doings—Influence over the Divine Family—Faith a Pupil of Truth—Primary and Classical Studies—General Acknowledgments—A Long Honorary Title Conferred—An Instance of Sincerity in declining a Title—Brilliant Coronet—Handsome Badge—Celestial Station—Liberty before the Throne—Martial Aspect—Explanation—A Triumph Decreed—The Procession Described—Thrilling Music—The General Chorus—Obligation—Prince Immanuel—Liberty Promoted—Distinguishing Badge—Obtains the Honor of Knighthood—The Celestial Order—The New Military Title.

TRUTH.

"What mark does Truth, what bright distinction bear?
How do we know that what we know is True?
How shall we falsehood fly, and Truth pursue?"

Pomfret.

"Truth is Truth to the end of reckoning."—*Shakspeare.*

"Truth shall make you free."—*John* viii. 23.

LIBERTY.

"Liberty, like day,
Breaks on the soul, and by a flash from heaven,
Fire's all the faculties with glorious joy."

Cowper.

"Truth shall restore the light by Nature given,
And, like Prometheus, bring the fire of heaven;
Prone to the dust Oppression shall be hurled—
His name—his nature—wither'd from the world."

Campbell.

CHAPTER II.

Truth and Liberty,

AND THEIR NEW OFFICES AND HONORS.

THE first member of the DIVINE FAMILY who is called to hear commendation and receive reward, is TRUTH. He comes before the throne and reads from his own unerring and undisputed records the report of his achievements. Ignorance has been carefully instructed, Superstition illuminated, Hypocrisy exposed and banished, Error and Perversion removed or corrected; Heathen temples have trembled on their old foundations as he approached, and have tottered and fallen at the quake of his footsteps as he passed by. Religions of delusion and creeds of cruelty have vanished before him, and the oracles of Inspiration have become the light for many benighted nations.

And TRUTH has faithfully taught the divine

brother and sisterhood a thousand various lessons of profit and pleasure. He has left no moment unimproved, no method unemployed, that might be used or occupied in increasing the general stock of knowledge, and maturing the imperfect mind.

FAITH has always gone as a pupil to TRUTH to learn not only the A B C's of divine literature, but all the higher branches of the spiritual classics, that she might be able to study and to comprehend the experimental poetry and the heroic deeds of ancient worthies, whose histories are related in the language spoken in the days of yore. She finds innumerable thought and shades of thought distinctly intimated or delicately taught in the fine original patriarchal times, which cannot easily be rendered in the artificial dialects of these degenerate days. And FAITH has thus been led along through the first rudiments of heavenly science until she passes examination well in all her primary studies, and is quite prepared to graduate to the higher classes of the school above. But this is not surprising, when we consider what a teacher TRUTH is reputed to be, and what a pupil he is permitted to teach.

All the members of the DIVINE FAMILY acknowledge gratefully their obligations to their professional brother, and would be exceedingly pleased to see him exalted to some noble position in the higher departments of heavenly honors and blessedness. CHARITY suggests that he should be honored with the title of D. D. K., P. H. B.—DOCTOR OF DIVINE KNOWLEDGE, PROMOTER OF HUMAN BLISS.

The honorary degrees are voted by acclamation; but TRUTH respectfully declines to receive the dignified title, until he is—as we may say, *compelled to consent*; and the universe has at least one instance of an honorary title being sincerely declined.

TRUTH is also honored with a coronet of Zion diamonds, set in Nazarene pearls, and worn as his every day adornment. His badge is the morning star, set in a breastplate of Calvary amethyst, and constantly worn over his heart. His station shall be at the right hand of the throne, when he is on professional duty; and his office shall be the *scribe* to record, and the *herald* to announce, the Divine decrees.

Next LIBERTY is called; and he approaches, bearing in his hand a living branch of Canaan

Palm, with a blooming wreath of Gethsemane Olive encircling his brow. He advances with a measured, stately tread, and carries himself with natural militant dignity. With almost haughtiness of port, (resulting less, however, from his heart's feelings, than from his ordinary official attitudes, and appropriate martial bearing,) he waits with most respectful and unaffected deference, that he may hear the commendations and the commands of his superior.

It is finally decreed that the Champion shall have a magnificent triumph. And, that nothing appropriate be withheld, he is permitted—after the ancient usage—to ride in state, and display the trophies of successful war. Enthroned in his triumphal chariot, disrobed, distorted Oppression chained to his axle, he passes by amid the flourish of ten thousand trumpets proclaiming his glorious deeds, and the fluttering of myriads of gleaming banners flung out upon the free air.

Following in the triumphal procession are the happy millions who have been emancipated and defended by his vigilance and victorious arms, making melody with shivered manacles and broken chains, not discordant now, but

transformed into cymbals and tambours melodious as Gabriel's harp. And in the frequent choruses, when all the living minstrelsy unite, each rehearsing what each one knows of victory achieved and freedom gained;—and each remembering that LIBERTY has not obtained his victories by his own valor merely, but through the courage, sacrifice and death of the great PRINCE IMMANUEL, under whose supreme command victorious LIBERTY is himself content to be a standard bearer, or a corporal, or anything most pleasing to his CHIEF;—the happy millions, led by LIBERTY, ascribe their conquest and redemption to the martyr blood so freely poured out by the dying PRINCE who met, endured, and vanquished DEATH.

And LIBERTY—as the most brave and champion like of all the brotherhood—whose native inclination leads to war, when war is needful for the common weal;—whose wisdom and delight are martial in their kind;—LIBERTY, who has always led the spiritual militant host, the first to face the foe, the last to flee, shall be promoted now to such a rank as native bravery and veteran skill deserve.

LIBERTY is promoted to the rank of *Prince*

Commander, under IMMANUEL, of all the legions in the armies above. His badge, in times of peace, shall be a ruby crucifix, surmounted by a living eagle with outspread wings. And he shall also be knighted in the presence of all the triumphing host, and wear upon his breast the crimson scarf and the diamond star of the *Celestial Order*, and evermore be called, SIR LIBERTY, *Prince Commander of the Royal Guards*.

Faith and Hope,

AND THEIR QUEENLY OFFICES.

ANALYSIS.

Faith's Personal Appearance—Evidence in her Favor—General Obligation to Faith—Amiable Emulation—Full Investigation Deferred—Present Design—New Name—New Association—Distinguishing Badge—Exalted Privilege—Crowned a Queen—Humble Request—Hope Portrayed—Her Expectation—Hope Remains Herself Forever—Her Happiness—New Honor Conferred—A Welcome Guest—Change of Apparel—Magnificent Robe—Splendid Ornaments—Wonderful Zone—Pleasant Sandals—Brilliant Diadems—Distinguishing Badge—Royal Title.

FAITH.

“The things unknown to feeble sense,
Unseen by Reason’s glimmering ray,
With strong commanding evidence,
Their heavenly origin display.”

Wesley.

“Now Faith is the substance of things hoped for; the evidence of things not seen.”—*Heb.* xi. 1.

HOPE.

“Hope, like the glimmering taper’s light,
Adorns and cheers the way;
And still, as darker grows the night,
Emits a brighter ray.”

Goldsmith.

“Rejoicing in Hope.”—*Rom.* xii. 12.

“Saved by Hope.”—*Rom* viii. 24.

CHAPTER III.

Faith and Hope,

AND THEIR QUEENLY OFFICES.

NEXT FAITH, with deliberate step, advances to the throne, already perceiving the honors which are intended for her, and smiling with pleasing expectation and desire. All are ready to speak in praise of FAITH: all are living evidences of her excellence and efficiency. She has more or less aided all in the accomplishment of their respective missions, and it was never more clearly discovered than now.

TRUTH has a volume of reports of FAITH's astonishing achievements; and there is not one of the DIVINE FAMILY but feels the stirring eloquence of speechless gratitude for the personal excellence and the good success which FAITH has secured to them. VIRTUE, CHARITY, HOPE, and all the sisterhood are emulous to speak and do for FAITH whatever may be done, that she

may be commended with highest praise, and gloriously rewarded for the bliss she has through grace secured for them.

But all agree that it is needless now to speak in detail of the works of FAITH, or to express the gratitude that endless years cannot rehearse. And all by mutual agreement think it best to make these themes the topics of grave thought and frequent conversation in the social gatherings of the family above. The present concern is to devise for FAITH the highest happiness that may be conferred, and the noblest honors that may be deemed appropriate for her.

As FAITH has never deceived those who have confided in her; as she has always duly redeemed her promises, and proved her most improbable predictions true, she shall now be honored with a nobler title, and be promoted to a higher sphere. Her new name shall be KNOWLEDGE, as a suitable title for one so richly versed in spiritual wisdom. And she shall be, at her own pleasure, associated with TRUTH in all things appropriate for her condition and genius, that TRUTH and KNOWLEDGE may evermore unite with mutual advantage, and for the good of all.

FAITH's distinguishing badge shall be the recovered Urim and Thummim, which shall never more be lost or dimmed. She shall be privileged with entering the secret councils of the upper Court, and searching the untranslated archives of Infinite Love. She now kneels before the throne, and is crowned *Queen of Spiritual Knowledge*. And her provinces are to be perpetually increasing in number, variety, and extent.

FAITH expresses her entire satisfaction, and only asks that her sister HOPE may be associated with her in her new position, as they have been connected in all their doings in the former state. And every one is pleased with the request, as being most agreeable to FAITH, and most in harmony with public good.

And now comes smiling, cheerful HOPE, tripping along with child-like buoyancy, with laughing eyes; her head a little thrown back, a little inclined toward her shoulder; her lips half parted, as if just ready to speak; and with all her native exuberance of spirit depicted in her face. And there she stands by the side of FAITH, the lively and the lovely embodiment of innocence and joy.

HOPE feels no concern about the final disposition of her case ; for, with less dependence on herself, than confidence in others, she has all along been looking to receive the very best that might be graciously awarded ; and she smiles with happy satisfaction at the pleasing prospect that greets her beaming vision, as the future comes before her with all its rainbow promises and Auroras of delight. And she has within herself a vivid panorama of all the coming glories, so that with looking inwardly she sees as much to cheer her, as looking also outwardly she finds to make her glad.

The decision in the case of HOPE is immediate, and gives happiness to all. HOPE SHALL REMAIN HOPE FOREVER. No one wishes a change in either her nature or name. With HOPE, as she now appears, with HOPE, as she has ever been, all the DIVINE FAMILY are perfectly satisfied ; but no one is better pleased with HOPE than she is with herself. She has always been on good terms with herself ; has led a very happy life, and has herself been very greatly blessed in blessing others.

The only creature in the world, perhaps, that never had an enemy, or that never shed a tear,

let HOPE continue as she has ever been, and all who know her will be gratified, for no one will ever cease to delight in HOPE; and there is no one who does not wish her well.

The freedom of the holy Metropolis is to be conferred on HOPE; and she shall be entitled to range at pleasure through every department of Paradise, without formality or restraint; and she is invited to visit, as a privileged member, all the select associations in bliss; and there is no place where she will not be a welcome and beloved guest, to come as often as she pleases, and remain as long as she can; and if she even become a permanent member of any family above, it will be regarded by such as an especial favor not to be estimated by ordinary things.

HOPE's earthly raiment, however, which has been somewhat spotted with occasional disappointments, and a little dimmed by earthly uncertainties, will now be laid aside, and she shall be arrayed with robes unsullied and of heavenly texture, such as will be becoming her new position and the heavenly fashions. And, as to ornaments, she may select, and gratify her own peculiar taste, from all the cabinets and ward-robes in the skies.

HOPE has always been a little inclined to be airy and luxurious in her dress, delighting in brilliant hues and showy styles, and her taste shall be gratified now both in respect to the fabric, figure, and fashion of her immortal drapery. Her robe is to be woven of prismatic sunbeams, with diamond spangles of blissful certainty. Her zone shall be a rainbow, tasseled and fringed with radiations of ever-new delights, to bind her imperial robe to her beautiful form. Her sandals shall be divine assurance, to give pleasure and steadiness to her steps. Her diadem is to be a wreath of the Aurora Borealis, with many tinted corruscations of vivid ecstasy streaming forth unceasingly, as a living halo of beautiful joy.

HOPE's distinguishing badge shall be an anchor of gold, with flukes of diamonds, to be kept in memory of the past; and henceforth she shall be entitled THE PRINCESS HOPE.

Charity and Mercy,

ASSOCIATED EMPRESSES.

ANALYSIS.

Silence in Heaven—Regard for Charity—Request in her Behalf—The Celestial Empire—Frigid and Tropical Zones—Celestial Geography not taught in the Primary Classes—Temperature and Seasons—Beautiful Prairies—Extent—Unoccupied Lands—New States for Admission—Charity Appointed the Empress—The Throne—Regalia—Private Name—Imperial Title—Charity's Request for Mercy—A Truth Explained—Mercy's Disinterestedness—Her Opinion of Herself—Natural Apprehension—Mercy's Tenderness—Her Transformation—New Name—New Apparel—A Splendid Veil—Curious Ornaments—Music for Mourning—Mercy's Regalia—Her Imperial Title.

CHARITY.

"The drying up a single tear has more
Of honest fame, than shedding seas of gore."

Byron.

"It is the secret sympathy,
The silver link, the silken tie,
Which heart to heart, and mind to mind,
In body and in soul can bind."

Scott.

MERCY.

'O think! think upward on the thrones above;
Disdain not Mercy, since they Mercy love;
If Mercy were not mingled with their power,
This wretched world could not subsist an hour."

Davenant.

"Be ye therefore Merciful, as your Father also is Merciful.

Luke vi. 36.

"Rich in Mercy."—*Eph. ii. 4.*

CHAPTER IV.

Charity and Mercy,

ASSOCIATED EMPRESSES.

WHEN CHARITY is called to hear her commendation and obtain reward, the whole DIVINE FAMILY seem unusually thoughtful with kind solicitude: "There is silence in heaven for the space of half an hour." All appear to be studious to devise or suggest the highest happiness and the noblest reward. For CHARITY there seems to be felt the deepest affection, blended with delightful reverence.

But now, as from a single heart, and as with a single tongue, all the blessed exclaim, LET CHARITY BE EMPRESS OF JOY! (Now JOY is a very extensive and a very beautiful empire in the blessed regions. Without intimating that there are frigid zones in the upper world, yet it will be proper to say, that the empire of Joy embraces not only the tropical regions, where the sun is vertical, but extends also so far to the

north and the south that both poles are included, and the rays of the sun fall obliquely upon the surface.*

The pupils in the primary classes in this world have not yet advanced far enough to comprehend the phenomena of celestial astronomy and spiritual geography, and must be content to continue a while in the easy lessons which are more appropriate for the junior department of the heavenly institution; else it might be expedient to give a few illustrative diagrams, and a few general statements of the more prominent characteristics of the celestial sciences. Let it suffice to say, that the frigid zones (so called) are by no means wintry, and the tropical regions are by no means scorching, though the sun is felt to be pretty warm on the meridian at the equator, and it is sufficiently cool at the poles to be comfortable. All temperatures are provided for all temperaments, and all seasons are provided for all occasions.

The Empire of Joy has a thousand blooming prairies, where the floral beauties are perennial, and where the springs and rivulets flow without diminishing through all seasons of the year.

* All may not be able to endure the direct rays of Divine glory.

There are gentle slopes and lovely valleys, beautiful glades and blooming forests; and through the very midst flows the river of life that gushes up from beneath the eternal throne. The forests bear not only flowers but fruit; and fragrance, and beauty, and sweetness are furnished by these celestial woodlands.

The prairies extend—no one knows how far—but they spread out like the shoreless ocean, so that the sun seems to rise and set within their boundaries. The whole region has not yet been fully surveyed, and there is much land to be possessed; and new territories are being organized, passing into regular states, and applying for admission into the union. How extensive the great empire will yet become cannot now be determined, but crowds of emigrants from these foreign shores are perpetually passing over into these blissful provinces that compose the empire. This, then, in brief, is the character of the empire of Joy.)*

“LET CHARITY BE EMPRESS OF JOY.” It is so decreed. Her throne shall be made of Jerusalem pearls, each inhabitant of heaven contributing. Her diadem shall be a living chaplet of

* There will be great variety in heavenly happiness.

Eden flowers, renewed every day from the tree of life in the midst of the garden, that puts forth new varieties of blossoms every month in the year, and every day in the week. Her distinguishing badge is a crystal heart, enclosing the evening star, set in Zion amethyst, worn with an azure scarf. The new name by which CHARITY shall henceforth be known, in her familiar sisterly intercourse with the rest of the family, is LOVE. When she presides in her imperial capacity she will be addressed by the court title of, HER SERENE HIGHNESS, LOVE, EMPRESS OF JOY.

The noble EMPRESS, with characteristic disposition, expresses both with smiles and words her entire satisfaction and unfeigned delight and gratitude, but prefers a single request: "*Let my young sister MERCY share the throne with me.*" Amen! is instantly responded by all the redeemed; and the decree is announced with pleasure.

(Now, if the truth must be more fully revealed, the inhabitants of the blessed regions, remembering "the rock from which they were hewn, and the hole of the pit from whence they were digged," and keeping always distinctly

before their minds how much they are indebted to MERCY for previous blessings and present glory, have conceived a very great affection for the tender-hearted sister; and nothing could possibly be more universally pleasing to all the happy redeemed than this characteristic request of CHARITY.)

But MERCY, taken by inexpressible surprise, instinctively shrinks from the unanticipated and overwhelming honor. She would be perfectly satisfied to live in the humblest tabernacle with the shepherds by the brooks; or to be employed in any appropriate avocation of the useful arts; or to occupy any of the lower offices in the celestial empire; and would prefer, as most befitting her peculiar temperament and adaptations, a lower to a higher position in the world of bliss. She has never felt an aspiration for high distinctions; has never coveted power or praise, or sought for anything in her own behalf; for all her solitudes have uniformly been directed for the welfare of others.

And MERCY deems herself better adapted to a world of sin and suffering, than to a state of purity and unalloyed delight, where there can never be any sorrow to be soothed, want to be

relieved, sin to be forgiven, or death to be bewailed. She has been so habitually accustomed to weep and sigh in sympathy with the distressed, that she might forget herself from the view or thought of some real or imagined woe, and unintentionally, and perhaps of necessity, transgress the established usages of heaven, which utterly prohibit the earthly practice of breathing sighs, or shedding tears.

MERCY cannot imagine how she could live in entire conformity with rules and customs so entirely new ; or how she could profitably spend the long, long years of uninterrupted felicity, entirely destitute of such employment as she has all her life been most familiar with. She could never think of being happy herself, if she knew that any one else was wretched ; and even the thought that some one *might* be suffering somewhere, though she did not know it was so, has usually been enough to fill her eyes with tears.

And, as for being enthroned with imperial LOVE, and reigning jointly with her august Majesty over such a realm, it implies too much of honor to be endured by one so wholly unaccustomed as herself to courts and palaces, and

scepters and thrones. She might, in such a strange position, conduct herself so awkwardly as to excite a smile from those more courtly bred, and more familiar with imperial things.

And MERCY thinks she would be better pleased if she might weep occasionally, and go in search of some poor outcast from the realms of bliss; or visit some abode of wretchedness; or convey relief to some poor penitent in his night of grief, that she might gratify her sympathetic heart, and yet enjoy her relish for doing good to those who need her aid. And even now two large crystal tears are glistening in the corners of her eyes at the very thought. But a radiant smile illumining those tears transforms them into brilliants of most beautiful kind. And MERCY never looked so lovely, as when smiling through her tears.

It is manifest that MERCY must be transformed to fit her perfectly for her new sphere. She cannot die, for she was born immortal. She cannot live, as she has been accustomed, in the upper sphere. She must be changed, but not destroyed; her own identity must be retained. And, with the transformation of her nature, she

shall be newly named; and then with LOVE may gloriously reign over the empire of Joy.

MERCY'S new name is PRAISE. Her humble, earthly raiment, soiled and worn, by creature imperfections and various griefs, shall now be laid aside, and she shall be arrayed in robes of "finest linen clean and white," "as no fuller on earth can whiten them," all made and fashioned according to the Gospel fashions, which are the only styles of much account in heaven. Her veil is a web of transparent humility, with a deep border of tender recollections, with inwrought flowers of needlework of pleasant thoughts; and, after the ancient, oriental style, her veil reaches "from the crown of the head to the sole of the feet."

MERCY'S many tears, now changed to Calvary pearls, shall all be gathered up and hung in bright festoons of pure delight around her. Her natural habit of sighing is changed to a habit of singing; and as she sorrowed spontaneously with every appropriate occasion, so now her ordinary breathing is to be pleasantly musical; and she shall evermore as habitually sing as she formerly wept and sighed. Thus arrayed, and

thus transformed, she looks beautiful as a seraph, happy as heart can bear.

MERCY'S distinguishing regalia shall be a scarf of crimson and white, with a Nazarene jewel like a heart that has been wounded and healed, with beams of gladness radiating from every part. And while the person of MERCY now appears as beautiful as any other, there is not a costume in heaven more truly elegant and becoming. Her new, imperial title is henceforth, PRAISE, ASSOCIATE EMPRESS OF JOY.

Zeal and Industry,

AND THEIR NEW OFFICES.

ANALYSIS.

Characteristic Action of Zeal—Cautioned by Humility.—Effect on Zeal—His Commendable Doings—His Modest Confession—His Discreet Apology—Charity Interposes for Him—His Transformation—Lessons in Elocution—Place and Part in the Orchestre—New Name—Ancient Badge—Zion Melodies—Industry before the Throne—Handsome Appearance—Opinions respecting his Beauty—Report of his Doings—How he has Succeeded—His Efficient Helper—General Favor—New Title—Beautiful Badge—Station in the Orchestre—New Station and Office—His Delightful Employment.

ZEAL.

‘His heart was with Jerusalem; and strong
As was a Mother’s love, and the sweet ties
Religion makes so beautiful at home,
He flung them from him in his eager [Zeal,]
And sought the broken people of his God,
To preach to them of Jesus.”

Willis.

“Zeal and duty are not slow;
But on Occasion’s forelock watchful wait.”

Milton.

INDUSTRY.

“Work for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly;
Labor—all labor is noble and holy.”

Mrs. Osgood.

“Not slothful in business, fervent in spirit, serving the Lord.”

Rom. xii. 11.

CHAPTER V.

Zeal and Industry,

AND THEIR NEW OFFICES.

NOW ZEAL, a little before his time, (for he should wait for INDUSTRY,) with a hurried step advances to the throne, and, with almost rudeness of address, begins to proclaim his doings. HUMILITY, fearing or perceiving some impropriety in the habitual zealot, quietly leaves her former position, and hurries to his side, lays her soft hand gently on his arm, and whispers in his ear.

ZEAL now appears surprisingly subdued; his voice assumes a gentle modulation, his eyes are downcast, and his posture modest, while he states, (first having gained permission,) that in all his earthly labors he has earnestly endeavored to be true. And all the heavenly family are ready to assent to the general correctness of their brother ZEAL's profession.

ZEAL has awakened LIBERTY when he slum-

bered at his post. And he has hurried TRUTH when he lingered by the way. He has animated MERCY; he has encouraged CHARITY; he has inspired INDUSTRY; he has strengthened VIRTUE; and he has aided TEMPERANCE in her toil. He has done but little more than run about from one to another, lending a helping hand here and there, just as it seemed to be needed, and speaking inspiringly or severely, just as he happened to feel, in view of the necessities of the case; but it is manifest to all that just such a person was needed to perform this very labor, unpleasant and unnecessary as it may have formerly appeared to be. And every one is willing to say, that ZEAL has aided in winning the day.

ZEAL, at the prompting of HUMILITY, confesses the natural ardor of his temperament, and prays them to pardon whatever he may have said or done that has afflicted them. He is not insensible of the natural bluffness of his manners, and his rudeness—and even occasionally severity—of speech. But he claims to have been uniformly upright in all his doings; and he knows with certainty that his intentions were always

pure, whatever mistakes his natural ardency may have occasioned.

ZEAL pleads that he could never bear to see a good enterprise failing for want of energy in its promoters. Hence his ceaseless efforts to arouse the indolent, and animate the weary. He may have over-acted himself, and excited others to go beyond their natural strength; but he has deemed it better, as the common expression is, "to wear out than to rust out." And he hopes his brothers and sisters, whom he does truly love, will all forgive him, if he has ever acted toward them or spoken in a way that implied severity or rashness on his part; for he is unfeignedly sorry at the thought that he has ever wounded their more tender feelings by the ardency of his own.

Now CHARITY interposes to express her entire satisfaction with her brother ZEAL. She has always thought that he was better at heart than he sometimes appeared in his words and doings. And she has always had the impression that ZEAL had less regard for her than she has really felt for him. She thinks she can perceive through his somewhat rough exterior as warm and true a heart as throbs in any other bosom;

and, for her part, she hopes that ZEAL, without any further delay, will be rewarded with divine munificence for all the good he has done, and for all he has intended. And it is at once perceived that she has expressed the universal wishes of the rest.

But ZEAL must undergo a little transformation, to fit him for the offices of his new position. And he is fully determined, as a principal thing, to be a little more familiar with HUMILITY. And CHARITY, as the most accomplished elocutionist, promises, if he desires, to give him a few agreeable lessons in the finishing department of heaven's rhetoric. At the same time she kindly intimates that it would greatly promote her own enjoyment if her brother ZEAL would condescend to favor her with a little more of his society than his former duties and positions permitted him to do.

All heaven seems pleased, for ZEAL is loved for the evident goodness of his heart, and the good he has performed. And he is now promoted to the principal leadership in the orchestra of the upper sanctuary, to lead the tenor, while his sweet voiced sister HUMILITY shall be stationed by his side to lead the alto. His name

is henceforth to be called RAPTURE, as most expressive of his heavenly nature. His badge shall be a silver trumpet, of the Tabernacle fashion, ornamented with Gospel gems; and, in connection, he shall have a scroll of Zion melodies, showing most of the notes on the upper portions of the staff, and many upon the leger lines.

Next INDUSTRY advances to the throne, with steady leisurely steps, and a face somewhat embrowned and marked with toil, yet calm and healthy in its floridness, and bearing many traces of original, manly beauty, which seem to need no medicine but rest, to make the face as beautiful to look upon as any one could properly desire, or hope to meet with in the brotherhood above. All the more reflective and sound in judgment in respect to personal looks, pronounce his countenance a handsome one; and even those who pride themselves a little on their cultivated and courtly taste in matters of this kind, are free to say, that, though not the beau ideal of manly beauty in all respects, yet INDUSTRY's fine countenance is far from being unpleasant to gaze upon. And all agree that it

seems to improve by becoming more familiar with it.

The diligent brother has nothing for himself to say in particular, but leaves it for others, if they know of any good in him, or any good performed by him, to speak in his behalf. But, as it may be expected from him, he modestly refers to what he has succeeded in accomplishing, not so much as evidence of genius or of skill, as proof that patient diligence, with common sense and means, may be successful in the various pursuits appropriate for unassuming life.

That he has been diligent, his works declare. His moments have been husbanded and used. Indeed, by patient toil, he has accomplished what his brother ZEAL could never have performed; some things that have occasioned cost of time, and much expense of persevering thought. But his gentle sister PATIENCE has been his constant aid, when no one else could help him; not so much by any strength of arms, or suppleness of feet, as by her own peculiar method of bringing to pass what strength and fleetness always fail to secure.

INDUSTRY's excellence is praised by all. All feel their obligation for his aid, and all unite in

suggesting for him a different name. INDUSTRY is henceforth to be known as DELIGHT, a name as appropriate to express the result of his doings, as of the tendency of such a disposition as that which actuates his life. His badge shall be a pearl Cornucopia, pouring out abundance of delicious fruits and beautiful flowers. In the orchestre he is to lead the bass; his station being in the rear of RAPTURE.

And INDUSTRY shall not only have a new name, but a new office; he is appointed the PRINCE GARDENER OF EDEN, to take the entire supervision of all things pertaining to the present arrangements, and the contemplated improvements, in the grounds devoted to the residence and recreations of the DIVINE FAMILY.

In his official capacity as PRINCE OF EDEN, he is expected to lay out the walks, to embellish the bowers, to culture the fruits, to nourish the flowers; and, with all the helpers that may be needed, he is expected, as most pleasing to his native taste, to spend much of his time in presiding over these delightful labors.

Patience and Humility.

AND THEIR IMPERIAL OFFICES.

ANALYSIS.

Patience before the Throne—All ready to Praise Her—Her Interesting Appearance—Praise Affected—Truth Unusually Moved—Impulsive Action of Hope—Effect upon Others—Industry's Proposition—Distinguishing Badge—New Title—Humility's Pleasing Appearance—Characteristic Diffidence—Generous Emulation in Her Behalf—Her Influence—Charity's Request—Humility nearly Faints—Who Sustains Her—Truth's Revelation—Humility made an Empress—Her Transformation—New Costume—Diadem—Imperial Title—A Blissful Trinity—Humility's Place in the Orchestre—Her Distinguishing Badge—Petition of Praise—Her Place and Part in the Choir—Additional Badge—Leading Voices, &c.

HUMILITY.

"The noble find their
Lives and deaths still troublesome ;
But Humility doth sleep, whilst the storm
Grows hoarse with scolding."

Davenant.

"Humility, that low, sweet root,
From which all heavenly virtues shoot."

Moore.

PATIENCE.

"Many are the sayings of the wise,
In ancient and in modern books enrolled,
Extolling Patience as the truest fortitude."

Milton.

"Ye have need of Patience, that, after ye have done the will of
God, ye might receive the promise."—*Heb. x. 36.*

CHAPTER VI.

Patience and Humility,

AND THEIR IMPERIAL OFFICES.

NOW PATIENCE appears; but she seems in no hurry: she comes forward because she is called. So far as appearances speak, she seems to express a preference to wait for all the others. Yet, with accustomed obedience, unquestioning and unreluctant, she advances to receive her reward. All are earnest in her praise; and all express their warm affection for their gentle sister. So inoffensive, so uncomplaining, so sweetly submissive has been her life, that she has no enemy there, but an admiring friend in every one.

INDUSTRY for once seems zealous, and ZEAL appears industrious, to speak in praise of PATIENCE. And TRUTH, and especially faith, give no occasion for PATIENCE to speak, but strive with friendly emulation to speak in her behalf. And there she stands, complacently and quietly

in the midst, admired of all, and waiting for the action of the others to decide her own.

And there the sweet voiced, submissive sister waits, with a shade of sorrow, half lit by a smile, lingering upon her calm, sweet face; and she seems to be too sober, too nearly sad, for the happiness of heaven. Her meekly sober countenance and gentle eye, so manifestly expressive of her heart, seem to subdue with unusual tenderness all the spirits around her.

PRAISE—who was formerly MERCY—has to struggle to keep from tears; not from sorrow, indeed, but from generous, melting affection and sympathetic joy. And TRUTH, recollecting what PATIENCE has endured all the years of her earthly life, feels his own heart strangely softened, and his usually well-disciplined countenance moved, with the memory of sorrow and the sympathy of joy.

And PATIENCE continues there to stand, with neither smiles nor tears, with an attitude and face appropriate for neither, yet not unfitting both. But HOPE cannot restrain her feelings any longer. She springs to that calm bosom, throws her loving arms around her, imprints a kiss on both her cheeks, that leaves a lasting,

radiant smile, and PATIENCE gleams with joy. All heaven is glad, and every face seems brighter from that smile.

INDUSTRY begs leave to build for PATIENCE a palace in the loveliest part of Eden. And all the brother and sisterhood are expected to be familiar there. Her badge shall be a flowing river, delightfully calm, with islands of olive and borders of balm. And her name shall be changed from PATIENCE to PEACE; and she is enthroned as EMPRESS OF EDEN.

And now HUMILITY, with a gentle step and inimitable modesty of countenance, approaches, as PATIENCE retires. More radiant faces, and more beautiful—more classically beautiful—perhaps there might be found; but not one countenance more truly pleasing and more sweetly innocent than hers. Always a general favorite, and yet habitually meek, she was never more lovely, or more beloved, than now.

But what has HUMILITY accomplished? and what reward shall be bestowed? For herself she cannot easily speak, but others are eloquent in her behalf. Each one has something good to say, and some appropriate commendation and heavenly honor to propose. There seems a

friendly rivalry throughout the blissful family to be as forward in speaking for HUMILITY as she is diffident in speaking for herself. And she never loses anything by her modesty of bearing, for her evident excellence has never needed forwardness, or haughtiness of carriage, to make a good impression on wise and noble minds.

As HUMILITY has been the gentle MONITRESS of all the heavenly family ; having evidently added to the excellence of each ; giving beauty to the beautiful, and wisdom to the wise ; all seem endeavoring to suggest some exalted honor as the appropriate reward of such a character as she has ever displayed.

And now the Empress CHARITY, with accustomed generosity, makes her request: "*As Mercy, by my request, is raised to share my throne in Joy's extended empire, so let HUMILITY ; or else let me resign, and her be crowned instead, as being worthier of this exalted honor, and better skilled to govern multitudes than I.*"

HUMILITY, with overpowering surprise, turns pale, and seems to faint. But RAPTURE, running quickly to her side, supports her with his arm. Then TRUTH approaches with an open book, of

ancient records of the upper courts, which with authority declare that she shall be exalted to a throne.

And thus it is decreed: HUMILITY shall share the throne with MERCY and with CHARITY, and rule with them the broad Empire of Joy. All heaven approves; but no one looks more pleased than she who made the request, or she who by request had been already seated on the throne, as the associate Empress of the glad domain. For MERCY—now called PRAISE—is so united with her sister LOVE, that what one feels or speaks, the other feels or speaks as with the other's heart, and with the other's lips.

But HUMILITY must be transformed to fit her perfectly for her new sphere. Her costume now may be of brighter hues, and more imposing in its queenly style. A brilliant diadem shall grace her head, sparkling with diamonds from the Bethlehem mines. Such air of dignity shall veil her person, such glory radiate from all her features, and such serenity shall fill her heart, that she shall evermore be known in the court language of the heavenly world, as HER MEEK MAJESTY, QUEEN COMPLACENCY.

And thus COMPLACENCY, and LOVE, and PRAISE

—a blissful trinity—shall reign in unison upon the throne of Joy. COMPLACENCY assents, but claims a place, appropriate for her former state, in the celestial orchestre, on days of jubilee, and on the frequent Sabbaths, when sacrifice is made, and incense offered to the risen LAMB. She says she never could consent to wear a crown, if that would hinder her from taking part in the exultant music of the redeemed.

COMPLACENCY obtains the place she most desired, and sits beside her brother RAPTURE in the orchestre, to lead the alto in the minstrelsy that thrills the galleries above. Her badge shall be a golden harp, of royal David's pattern, with an open scroll of music in her hand, the notes below the middle of the staff.

And now the empress PRAISE—once MERCY called on earth—bows meekly before the throne, and prays that she might also, with COMPLACENCY, receive a station in the tuneful choir; for she cannot submit to be enthroned over such an empire, and show herself in such magnificent array, if she may not unite her grateful voice to swell the psalmody of joy and gratitude.

The prayer of PRAISE is heard; her place

shall be beside her brother INDUSTRY, (now called DELIGHT,) to lead the lively treble of the choir. To her former badge is added now a lute of Eden's pattern, and a volume of Jerusalem melodies, where the music fills all the lines and spaces of the staff.

And thus the leading voices in the orchestre are so arranged as ever to secure the sweetest and the most varied harmonies. First, RAPTURE leads the inspiring tenor, and gives direction to the choir when they unite in pleasing concerts of adoration and praise for all the mercies of redeeming grace. DELIGHT leads off the bass, and shows his scientific taste and skill in making pleasing melody of the lower notes that happy spirits sing. And mild COMPLACENCY will ever lead the soft, sweet alto of the chants that swell from grateful bosoms in the heavenly choir.

And PRAISE, with ever varying, ever thrilling notes, both medial, low, and high, forte, and pianissimo;—notes sung staccato, when mercies are the theme, and then legato, when the strain is love;—crescendo strains, when glory divine is sung, diminuendo, when the theme is man;—all possible expression, all modes of

time, all kinds of accent, and music that repeats;—all this belongs to PRAISE. And thus the harmonies that thrill the myriads of the happy world.

Impulse and her new Office.

ANALYSIS.

Impulse's Various Emotions—Almost Swoons—How she is Relieved—Former Mistake in Choosing Associates—Opinion Respecting Hope—Who should have been her Intimates—Why they were Not—Two Unsocial Sisters—Occasional Talk in the Family—Endeavors to Conceal it—It becomes generally Known—Exaggeration—Explanation—Impulse before the Throne—How Supported—Truth's Report—Liberty's Confirmation—Zeal's Eulogy—Contemplation's Manner of Address—His Unexpected Confession and Wish—An Exciting Reconciliation—How Others are Affected—Patience versus Impulse—Serious Aspect of Things—Two Counselors Chosen—The Prince Counselor Appointed to Preside—Prepares for his Office—Law Customs Observed—A Fair Hearing of both Sides—The Final Decision—How it is Received—Apology for Impulse—Her New Name—Her New Office—Her Badge.

IMPULSE.

“To thought’s tumultuous flow
I strive to give the strength of glowing words,
The waves of feeling, tossing to and fro,
In broken music o’er my heart’s loose chords,
Give but their fainting echoes from my soul,
As through its silent depths their wild, swift currents roll.”

Mrs. Welby.

“Not easier yields the harp-string to the touch
Of lightest finger, than her throbbing heart
Yields to the gentlest prompting from within.
The sweet Eolian not sooner tells
When Zephyr breathes upon it, than her soul
Gives indication of the influence
That mildest moves without.”

Anonymous.

CHAPTER VII.

Impulse and her new Office.

NOT one of the DIVINE FAMILY approached the Throne, for the purpose of hearing the final decision, with more emotion, and with more uncertainty of expectation, than IMPULSE. Sometimes, when she was in her happiest mood, she wished she could fly right up to the judgment Throne, she was so sure of meeting with a gracious reception, and a glorious reward. At other times, when she was in the opposite mood, she trembled at the thought of the final decision; and her anticipations were of the gloomiest kind.

While she was waiting with the rest to be called before the Throne, she passed through all varieties of feeling between cloudless hope and cloudy despair. As one after another was approved and blest, and she perceived that her own case would soon be examined, her feelings became too intense to be endured, without sup-

port from some of the others. So she fell into the arms of her sister FAITH, having almost fainted, and HUMILITY knelt by her side and gently fanned her, and she soon revived.

Now IMPULSE had not taken the wisest course for herself in her intercourse with the other members of the family, for she had selected her intimates with less regard to her own personal benefit than for the present pleasure of their society. She was much of the time with her brother ZEAL, especially when he was most excited, and thought no hours more pleasantly spent than when dashing about with him. She always endeavored, however, to be employed usefully, and felt a natural attachment to ZEAL, because he seemed to be best adapted to promote the various enterprises she was endeavoring to accomplish. And it seemed to her that the one who had the strongest limbs, the fiercest courage, and the greatest activity, was the very one that she could unite with to the best advantage.

And IMPULSE thought very favorably of her sister HOPE, and was accustomed to spend quite a portion of the time in her society. Yet there were seasons when IMPULSE thought HOPE was

altogether too jubilant and airy ; for IMPULSE was sometimes affected with sadness, when she considered the discouragements in her way ; and then she had no disposition to associate with her always cheerful and buoyant sister. At such times IMPULSE felt as if there was not one in the whole family who could sympathize with her, and cordially unite with her to accomplish her unpromising undertakings.

Now there was one of the family with whom IMPULSE would have found it very profitable to associate ; for in that association she might have acquired some qualities which would have been of great advantage to her. This one was PATIENCE ; the quiet, resigned, even-tempered PATIENCE. But perhaps there was not one of the family that IMPULSE thought so little of, or with whom she spent so little time, as PATIENCE. When she made her occasional visits to PATIENCE, or PATIENCE returned her calls, they seemed to have almost nothing in common to talk about, and the visit seemed to be a mere formality, well enough in its place, perhaps, as a matter of respectable courtesy among family relations, but not such a cordial greeting and flowing together of kindred hearts as must be

witnessed and experienced to give one an idea of Paradisiacal bliss.

In fact, if the whole truth must be revealed, IMPULSE and PATIENCE were hardly on speaking terms with each other during a great part of their earthly existence. And although they did endeavor, for the sake of appearances, to seem respectful, and even at times almost or quite cordial with each other, yet the more knowing ones of the family, could not help observing that the two sisters were not living together with that cordial intimacy and sisterly affection that all desired to witness.

The unsociable coldness between the two sisters was talked of frequently by some of the senior members of the DIVINE FAMILY, and various plans were devised to bring the two together as often as possible, in hopes that they would gradually conceive a liking for each other, and have the alienation—if there was any—pass quietly away. And all did earnestly endeavor to keep the matter wholly within the family, lest it should get abroad, with many exaggerations, that there was—or certainly had been—a quarrel—or something of the sort—among the divine children, and the whole fami-

ly suffer seriously in its reputation among the people of the world.

But the whole matter got out; or—more properly—it was never entirely unknown to the world's people, for they are extremely keensighted to discover anything amiss in the conduct of the DIVINE FAMILY; and the whole was probably understood and talked of out of the family almost as soon as it was suspected within. And, as it is to be expected in such cases, the truth in the matter was greatly exaggerated, and many entirely unfounded reports put in circulation in connection with it, and the whole family suffered in their reputation among their neighbors, and their influence was proportionally injured.

But, after all, no one could prove that IMPULSE and PATIENCE had ever been living at enmity, or that either had ever endeavored to injure the other. It was not of the nature of a quarrel, and both were utter strangers to ill-will. But it was merely an extreme dissimilarity of taste and disposition, naturally leading to opposite choices of intimates and pursuits. Both of the sisters were perfect specimens of the opposites, each perfect in her own sphere, and

each specifically adapted to her own station and pursuits. The DIVINE FAMILY would have been manifestly incomplete, without both of these members. Each has well performed her appropriate part in the general enterprise, and each is equally entitled to commendation and reward.

All this answered a very good purpose in the lower sphere, where imperfections are expected from the nature of the case. But what shall now be done to bring these two unsocial sisters into such fellowship and love as must be felt and manifested in the family above? PATIENCE has already been not only honorably acquitted from any implied or suspected fault, so that no possible blame can be attached to her—but even flatteringly commended, and gloriously rewarded; and the whole blame—if there is any—of having lived in coldness with PATIENCE, must be thrown entirely upon IMPULSE. And now it appears to her in such a light that she almost despairs of being even acquitted—much less rewarded—in the disposition of her case.

IMPULSE is finally summoned to approach the judgment Throne. But she is so feeble and faint with the intensity of her emotions, that

she can scarcely stand alone. So her good sisters FAITH and HUMILITY offer to approach with her, and she very thankfully accepts of their kind assistance, coming forward between them, with her arms firmly linked with theirs. As she approaches, however, and shows her entire willingness to have her case investigated in the same manner as the others, she perceives that between FAITH and HUMILITY her strength is every moment increasing, and she takes her station with as much assurance as many of the rest have exhibited during their examination.

TRUTH is called upon to report what he knows in the case, and his report, on the whole, is more favorable than might have been expected. A very great amount of good has been accomplished through the direct influence of IMPULSE, and it is on record that there have been some emergencies where the whole family must have utterly failed of success, if IMPULSE had not aroused and electrified them with her example and appeals.

And LIBERTY fully confirms the testimony of his brother TRUTH. He says that very frequently in his severest conflicts, when it did seem as if the battle would certainly go against

him, and he was on the very point of surrendering, or beating a retreat, his sister IMPULSE, who happened to be in the camp, would seize a banner, and rush out into the very thickest of the fight, (as some of the ancient heroines did,) and turn the whole tide of battle, and secure a glorious victory after all. And LIBERTY waxes warm in praise of IMPULSE.

By this time ZEAL begins to rouse himself, and he enters upon his sister's defense with characteristic ardency, and lauds her to the very heavens, as one of the most active, fearless, generous members of the whole family. He seems entirely to forget that it is not an eulogy, but testimony, that is desired; and continues speaking in his off-hand, animated manner, until HUMILITY entreats him to stop, lest he should, by overdoing, hinder instead of helping.

CONTEMPLATION is asked if he has anything to say to the discredit of IMPULSE, inasmuch as it is generally understood that they were not on the most affectionate terms. After thinking a moment, he replied with great deliberation and courtesy, that he did formerly fear that his sister IMPULSE was not as much given to reflection as might have been for her advantage.

And he was willing to admit that—not from alienation of feelings—but rather from dissimilarity of temperament and pursuits, they had not been as cordial and intimate as brother and sister should always be. But, said he, (after another pause,) on more mature consideration, I am inclined to think that it would have been as much to my own advantage to have associated intimately with IMPULSE, as for her advantage to have associated with me. And, on the whole, if she can pardon me for my extreme unsociableness, and the ungenerous intimations that I may have made, and consents to favor me with more of her sprightly and agreeable society than I formerly sought for, I shall greatly rejoice to be on the most familiar brotherly and sisterly terms in my new vocation.

CONTEMPLATION having thus expressed himself and resumed his seat, IMPULSE—before she thought how it would look at such a time, sprung to his bosom, and embraced him, and kissed him over and over again; and all the DIVINE FAMILY smiled with pleasure at the scene. HOPE fairly danced with delight; CHARITY ran to them and embraced them both; ZEAL was almost disorderly with laughing and clapping

his hands; and even JUSTICE smiled most approvingly, and gave it as his opinion that the whole transaction was most equitable and appropriate.

In the tumult of the occasion, it was almost forgotten that PATIENCE and IMPULSE had been—even more than IMPULSE and CONTEMPLATION—on unsocial terms, and that PATIENCE might have something to say that would affect the disposition of the case. So, as soon as order was restored, PATIENCE was called upon to state whether she knew of anything prejudicial to the character of IMPULSE, that ought to be understood before the case was finally disposed of.

Now, at this stage of the proceedings, matters began to assume a much more serious aspect than previously, for the apparent alienation between IMPULSE and PATIENCE had become so generally known, and had been of such long standing, too, that the matter could not be passed over hastily, as if it were something of little or no importance. Real difficulties—if not real impossibilities—seemed to be in the way of an amicable adjustment that would be truly equitable and agreeable to all.

Finally, as the choice of both the parties at

issue, (to use such a term,) it was arranged that HUMILITY should speak for IMPULSE, and CHARITY for PATIENCE, as their respective counselors. And it was further agreed that their brother JUSTICE should preside as judge at the investigation. So JUSTICE put on his ermine, and took his golden balances, and proceeded to call the case of PATIENCE *versus* IMPULSE. And TRUTH was instructed to preserve a full record of the proceedings.

When PATIENCE was asked to proceed, she replied that it would be agreeable to her to wait until her sister of the other party had first an opportunity to represent her case; for, said she, I presume that IMPULSE has as much reason to complain of me as I have to complain of her. (Now it should be remembered that PATIENCE did not speak this with her own lips, but—as the custom is in such cases—she spoke through her adviser CHARITY.)*

To this, HUMILITY answered, in behalf of IMPULSE, that she presumed her friend had been just as much in the fault (if any one was to

*The author does not wish to be considered as advocating directly or indirectly the idea of ladies pleading in our courts of law. It should be borne in mind that this was only a *family affair*, and was settled among themselves, an elder brother presiding.

blame) as the friend on the other side; and, as for herself, she (HUMILITY) was glad to announce that her friend was not only willing, but even anxious to have the whole matter settled by submitting to whatever might be proposed on the other side; for, she continued, my friend IMPULSE is now entirely of the same mind with myself, and not only has nothing against PATIENCE, but is ready to say a thousand handsome things in her favor.

To this, CHARITY returned answer, in behalf of PATIENCE, that although her friend had frequently thought that IMPULSE did not esteem her very highly, yet she had often wished that she was more like IMPULSE herself, and were less languid and irresolute. And she stated, furthermore, that PATIENCE, while she has never complained of her lot, has freely admitted that she has seen so much sprightliness and effective vigor in IMPULSE, that she (PATIENCE) would have felt quite contented if she had been made much more like IMPULSE herself.

Then HUMILITY, for her friend, replied, that they had nothing against PATIENCE, but much in her favor; that they had considered PATIENCE one of the most even tempered, uncom-

plaining, and amiable members of the family. She also said that IMPULSE desired to make a full confession to PATIENCE, of having often, and in sundry ways, undoubtedly wounded her tender feelings by hasty expressions and indiscreet actions; and that she was deeply impressed that her sister PATIENCE was in all respects her superior in all the quiet virtues of the feminine character, and was in the highest sense worthy of her sincerest sisterly affection and confidence.

By this time JUSTICE was smiling with approving pleasure, and announced as his decision (which was advisory, however,) that PATIENCE and IMPULSE, having nothing against each other, but much in each other's favor, should on the spot give a token of sisterly love, and mutually agree to associate together with more intimacy than they had cultivated in the lower sphere.

With this decision both the sisters were inexpressibly pleased, and showed their approbation by an unmistakable sisterly embrace, which was very pleasing to CHARITY and HUMILITY, who had undertaken to bring about such a happy issue of the unpleasant affair.

There being now nothing in the way, IMPULSE was permitted to receive her commenda-

tion and reward. She had well accomplished her mission, and had contributed largely to the general success. It is true that she had not always been the most deliberate and cautious; and it is equally true that her peculiar office did neither require nor permit much deliberation. She was expected to hold herself always in readiness to act on the spur of the moment, on such occasions as demanded such kind of efforts. She was not intended to fill the place of TRUTH or JUSTICE, or to do the work of CONTEMPLATION, or suffer with PATIENCE. She has had her own work—her own peculiar work—and has well performed it. What shall be done for her?

IMPULSE shall have a new name: henceforth she shall be called ECSTASY. Her nature needs no essential transformation, for, remaining as she is, the new position, and the consequent change of vocation, will of themselves occasion all desirable changes in her character. CONTEMPLATION asks that she may be associated with him in his office of PRESIDENT INSTRUCTOR; but it seemed more befitting her natural taste and endowments that she should be the PRINCESS MUSICIAN for the orchestre, to compose

such songs and anthems as special occasions might render appropriate. For her badge, she received Miriam's Timbrel. And she presides, on all the great festivals, over all the daughters of melody that belong to the heavenly choir.

Contemplation's Promotion.

ANALYSIS.

Contemplation's Personal Bearing—His Embarrassment—Faith's Testimony—What she would Recommend—Industry's Confession—Truth's Eulogy—His Request—Contemplation's New Title and Office—His Transformation—His Distinguishing Badge—His Volumes of Instruction—His Assistants—Hope's Department—Faith's Department—Truth's Department—Charity's Department—Industry's Department—Zeal's Department.

CONTEMPLATION.

"Not a single path
Of thought I tread, but that it leads to God."

Bailey.

"Stay winged Thought! I fain would question thee!
Though thy bright pinion is less palpable
Than filmy gossamer, more swift in flight
Than light's transmitted ray."

Mrs. Sigourney.

"To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

Wordsworth.

"Stand still, and consider the wondrous works of God."

Job, xxxvii. 14.

"Ponder the path of thy feet, and let all thy ways be established."

Prov. iv. 26.

"He hath made his wonderful works to be remembered."

Ps. cxi. 4.

CHAPTER VIII.

Contemplation's Promotion.

NEXT CONTEMPLATION leisurely advances, with habitual serenity and thoughtfulness of face, and waits in silence reverently to receive whatever may be awarded him. For habitual discretion, and wisely-ordered speech, he has never had an equal in the world. He has rarely said too much, but frequently too little, if his general reputation has been just. But few among his kindred have known his real worth; for his intellectuality has so rarely been emotional that he never could develop half he felt within his soul.

And even now CONTEMPLATION appears to be embarrassed at the thought of being questioned, and his countenance betrays more than words could well express. He was never fluent in his speech, and usually the more he had to say the less he could express. He has been prized

however by some of the DIVINE FAMILY ; especially by those who are more naturally thoughtful in their disposition ; and his particular friends are among the most respectable and influential of the group.

FAITH is ready to confess her great obligation to her meditative brother ; and acknowledges that some of her most valuable discoveries have been made under his instructions. He has greatly strengthened her vision, and enabled her to look afar off, and have clear perceptions of things beyond the ordinary range of vision. He has instructed her to penetrate beneath the common surface, and search out hidden treasure previously unknown. She learned her primary lessons under his instructions, and all her ripest scholarship may be ascribed to his superior skill in teaching the deeper things of Divinity. FAITH feels as if he ought to be crowned King of Knowledge, if she is permitted to be the Queen.

INDUSTRY ascribes to CONTEMPLATION a thousand valuable facilities for the accomplishment of his labor. As for himself, he has never had much time, and but little taste, for the systematic thinking that has suited CONTEMPLATION. It was always easier for him to keep steadily at

work under the direction of his superiors in wisdom, than to puzzle himself with planning and contriving how to do. And he admits that his more reflective brother has been generous of his thoughts, and freely permitted him to avail himself of any discovery or suggestion that might be of service to him in his daily toil.

But TRUTH is eloquent in his praise of CONTEMPLATION. And JUSTICE ascribes much of his judicial wisdom to him. CONTEMPLATION would sometimes sit up all night with him to aid him in his legal investigations. And JUSTICE wishes it to be understood as his particular request that CONTEMPLATION may be associated with him in his new vocation; because he has found him so indispensable in his former station, and has conceived for him such a real respect and affection, he would like to enjoy his counsel and society as associate PRINCE COUNSELOR in the higher court.

But a more appropriate station is reserved for CONTEMPLATION; he is promoted to the office of PRESIDENT INSTRUCTOR for all the pupils in the school above. Such as enter uninformed of the higher branches of the heavenly studies, he is to take under his own supervision, and lead

them onward in their education, until they in turn become teachers to others, and so all heaven, by constant progression, continue to grow in knowledge and grace, through the long cycles of perpetual years.

And CONTEMPLATION must receive a transformation to befit his new vocation, and still retain his name. He is henceforth to be more emotional, and not less intellectual, so that, with the same reflecting powers, he may be truly eloquent, and thrill the souls of his pupils with the pathos of his words. His motions are to be much more sprightly, and his countenance more luminous, so that, from being the dullest of the family, he may be full of buoyancy and talk with pleasing fluency, as he entertains his company with stories of the past.

His badge shall be a crystal of the largest size, with the *Tetragrammaton** gleaming with prismatic tints from the center of it. He shall teach his pupils from the brooks and fountains, from the trees and flowers, from the seas and mountains, from the clouds of glory and the luminaries of heaven, from all creature forms,

* The four letters which the ancients used to represent the unspeakable name of the Deity.

and all divine displays: In short, his lecture room is everywhere, his books are everything; his lessons range through countless worlds, and history and the sciences, and the doings of Divinity, are all comprised within the limits of his boundless range.

CONTEMPLATION has permission to employ any member of the family whose services may be desired. Sometimes HOPE is invited to instruct the pupils in things not yet revealed. Sometimes FAITH lends her aid to investigate invisible things which are dimly shadowed forth. And TRUTH instructs sometimes in the history of the past. And JUSTICE discourses of law and obligation. And MERCY rehearses the story of redemption. And CHARITY lectures on the science of friendship and social joy. INDUSTRY is expected to give lessons in the art of successful labor. And ZEAL instructs in the science of motion and physical power. Thus all the DIVINE FAMILY may, in some way appropriate to their several positions, be engaged at times with CONTEMPLATION in the educational improvement of all the heavenly school.

Justice and his Reward.

ANALYSIS.

Personal Bearing—Respect for Authority—His Desire—Improved Appearance—The Record Read—Pause in the Proceedings—Humility Troubled—Hope's Assurance—Zeal's Impatience—Justice's Appearance—Unpleasant Recollection—The Announcement—Unfounded Suppositions—Justice's Apprehension—Mercy's Interposition—Her Service Declined—Justice's Apology for Mercy—Charity's Emotion—Mercy's Gratitude—The Cause Explained—Decision of the Case—General Satisfaction—Justice Promoted—Title and Nature of his Vocation—Natural Transformation—The Reasons Given—Mercy's Admiration—Justice Retains his Identity.

JUSTICE.

"A happy lot be thine, and larger light
Await thee there ; for thou hast bound thy will,
In cheerful homage to the rule of right,
And lovest all, and doest good for ill."

Bryant.

"Justice, like lightning, ever should appear
To few men's ruin, but to all men's fear."

Swetman.

"Man is unjust, but God is just ;
And finally Justice triumphs."

Longfellow.

"The Lord God is a sun and shield ; the Lord will give grace and glory ; no good thing will he withhold from them that walk uprightly."—*Ps. lxxxiv. 11.*

CHAPTER IX.

Justice and his Reward.

THERE is no one that approaches the Divine Throne, to hear commendation and receive reward, with more perfect self-possession and subdued expression than JUSTICE. With an approving conscience, and an enlightened judgment, he approaches with confidence to give account of himself, and receive just that measure of approbation and reward that may be deemed appropriate and just. It does not enter his thoughts to call in question the legality of the rules of decision, or the competency of the authority that administers, for he has but one governing principle to guide him, and that is, to yield implicit submission to the ruling Powers.

As he has desired to be treated, when he sat in the lower courts, so he means to comport himself now that he stands, in a certain sense, before the *superior Judge*. He craves no par-

ticular favor, shrinks from no appropriate investigation, and demurs to no official decision. Let righteousness reign is his ruling desire. Let the majesty of law be maintained, whoever may suffer, is his motto now, as it has been from the first.

He hopes the most impartial investigation may be had, and that all the facts that are relevant may be elicited and duly considered. And he requests that TRUTH may be permitted, without hinderance or fear, to lay all the records of the lower courts before the Throne. Whatever may be the result, he calmly awaits it, and determines to abide it, because he is confident that it will be right.

JUSTICE never appeared more noble than now. He never showed himself more worthy of the judicial robes. All the DIVINE FAMILY regard him with deep veneration and admiring love. Even MERCY, who has so frequently complained of his inflexible purpose to administer the laws without partiality or fear, now perceives the superior wisdom of his judicial proceedings, and begs her sister CHARITY to make an apology for her frequent interruptions of JUSTICE in

the lower courts, and crave his pardon in her behalf.

TRUTH now presents all the appropriate documents, and, after a little, there is a pause in the investigation. HUMILITY looks a little troubled, and steps up cautiously behind HOPE, and in a whisper inquires if the case is likely to go hard with JUSTICE. HOPE looks a little more sober than usual, but with her customary smile she assures HUMILITY that all will come out right in the end.

ZEAL begins to feel a little uneasy at this pause in the proceedings, and would have inquired the reason; but PATIENCE winked at him, and made a sign to him to hold his peace. But many of them were wondering at the delay in the investigation; and JUSTICE himself was a little in doubt respecting the issue of the proceedings. But still he retained his look and attitude of entire submission; although it did not require a very penetrating glance to perceive that the expression of his face was more sad than joyful, and that he was more resigned than hopeful.

The truth is, JUSTICE had never felt quite satisfied with himself since that time when MERCY

so irregularly carried the penitent prisoner away from the court. He was rather inclined to think that the record of that transaction would be unfavorable to his case. But MERCY had forgotten all about it, and was wondering what was the occasion of the delay.

Finally, after a little more suspense, it was announced that the record showed some irregular proceedings in the administration of JUSTICE, and it was not yet determined what disposition of the case should be made. And now, all—even PATIENCE herself—were anxious to know in what respect JUSTICE had conducted himself improperly. LIBERTY was quite sure that it was because JUSTICE had been too rigorous in the enforcement of the penalties of imprisonment and death. He thought he could recollect several instances where the prisoners might have been left at large without danger to the state, when JUSTICE persisted in keeping them in prison, or commanding them to execution.

As soon as it was understood that the administration of JUSTICE had been in some respect imperfect and unsatisfactory, MERCY ventured to express her conviction to CHARITY,

that it was because he had been too severe, and too inflexible in enforcing all the little points of law, without regard to fee or favor. She could readily recollect a good many cases where JUSTICE seemed to have no regard whatever to the feelings of the prisoner, but appeared to be entirely destitute of sympathy and love; and she was quite sure this was the occasion of delay. Soon the announcement was made, that the irregularity that appeared in the record had reference to the case of the prisoner who was violently carried away from the court, without receiving the regular sentence of the law. Now JUSTICE had been expecting that this matter would be called up, for from the time it occurred he had been impressed that he had not been wholly without blame in the matter; and yet he could hardly think that his own personal character would suffer in the end; but he had a great regard for his official reputation, and he had no doubt but the irregularity would be deemed a defect in his administration.

As soon as the cause of detention was explained, and MERCY perceived that it had respect to her own irregular interference with JUSTICE's proceedings, and that it was likely to

result in disadvantage to him, forgetting her own present position and name, she began to feel all the uncontrollable tenderness of her former condition impelling her onward, and she fell prostrate and weeping before the throne, beseeching that upon herself might rest all the blame of the irregular proceedings.

JUSTICE instantly protested against any one interposing to screen him from the consequences of his own demerits. He would not consent that MERCY should suffer on his account; for, said he, it was very appropriate for MERCY to do as she did in that case, so far as the bare fact of saving the penitent was concerned: it was only the irregularity of manner in which the thing was done that he supposed his administration was complained of. And, as to that matter, ever since his reconciliation with MERCY, he had been fully convinced that she acted in good faith in the premises, and was wholly without blame. Upon myself, then, said JUSTICE, let the whole blame be laid.

NOW CHARITY was so delighted with this apology which JUSTICE made for MERCY, that she could hardly restrain herself from rushing right up to him, and throwing her arms around

his neck. But she governed her emotions, and showed her approbation by one of her sweetest smiles, and such a look of approval that made JUSTICE almost blush.

MERCY was commanded to rise and resume her station, which she immediately did, turning toward JUSTICE, however, such a look of love and gratitude as words have no power to express. And from that moment she had such affection and veneration for him as she would once have deemed utterly impossible for her to possess. And she feels now as if, instead of kissing only one of his cheeks, in her partial reconciliation with him, she would kiss them both a hundred times over.

Finally, on searching the records still further, it was found that the prisoner whom JUSTICE had suffered to be borne out of court, had not only made a full confession of his guilt, but was really penitent, and thoroughly reformed; and that he did in fact belong to that class of transgressors who might be pardoned with safety to the state, and with honor to the law; and, furthermore, that a pardon had been in due form made out, and was then on its way to court, but had, for some reason, been detained by the way. So

the final decision of the case was, that, in view of all the circumstances, JUSTICE had done well in the premises, notwithstanding a little irregularity, which related more to the letter of the law than to the spirit and intention of it; and it was decreed that the administration of JUSTICE should be approved; and that he should be commended and rewarded for the uniform regularity and impartial equity of his proceedings; and especially for his discreet and even jealous regard for the honor of the law, and the safety of the government.

As for MERCY, there is no one who has a heart to blame her in the matter, because she did what every one would have done in her place. She only fulfilled her mission, and did in fact secure the intention of the special act which was in such cases made and provided. So the whole DIVINE FAMILY are satisfied, and JUSTICE and MERCY were never so dear to each other as now.

It is decreed that JUSTICE shall retain his name, but released from the labors of his former vocation. He is appointed to the office of PRINCE COUNSELOR for the DIVINE FAMILY. It is understood, however, that there will be no ne-

cessity hereafter for anything more than judicious advice, since all judicial litigations will be dispensed with, as inappropriate for the heavenly state. His official ermine is to be of such a quality and kind as no earthly judges have ever been permitted to wear. His badge shall be a golden balance, and he shall carry a scepter made of Aaron's rod, with all its buds and flowers.

Now it is surprising to observe what a transformation JUSTICE appears to experience and exhibit, which, without any essential change in his character, nevertheless seems to change the whole expression of his countenance, and makes him look like one different from himself. It has been long suspected by some that JUSTICE was more kind at heart than courteous in manners; more tender in his feelings than soothing in his words. And TRUTH has frequently stated that it was the official position, and the unavoidable expression necessarily connected with his judicial labors, that have occasioned such a prejudice against JUSTICE.

The severe language, and the habitual frown which have characterized JUSTICE in the lower sphere, were not so much an outward expres-

sion of what dwelt within, as a mere external effect of what exists wholly without; as a dark shadow may rest upon the face of the fairest image, and clothe the sunniest expression with permanent gloom.

Now, that JUSTICE has to deal only with the amiable, the law-abiding, and the pure; now, that his official employment is so entirely agreeable to himself, and so perfectly happy in its results upon others; now, that there are no more gibbets and prisons, no more criminals and crimes, JUSTICE wears a perpetual smile, and the tones of his voice are as gentle and pleasant as the voice of a fond mother soothing a beloved child. He is now a general favorite, and is greeted with smiling welcomes wherever he goes.

But there is no one of the DIVINE FAMILY who more unfeignedly admires JUSTICE than MERCY herself. He seems to her view the dignified, holy impersonation of all the manly virtues, and the living exhibition of the divinest qualities that adorn the noblest soul. No one is afraid of him now. No one is less happy in his presence. He not only adds pleasure to all the societies he visits, but confers real respectability

and dignity upon all with whom he associates. He moves with easy elegance from place to place, discourses with smiling serenity, and carries about with him such an air of unaffected truthfulness and goodness, that no one could wish he were in any respect unlike what he is.

Yet, in all essential qualities, JUSTICE retains his former character. He has the same natural abhorrence of injustice and corruption; the same inflexible integrity of purpose; and there is no reason to suppose that he would be otherwise than what he was formerly, if he were placed in the same position again.

JUSTICE is JUSTICE everywhere; but his developed character, in one position, may appear very different from his manifestations in another position; just as the same ray of light may appear of different hues, as it passes through different mediums. In the world of blessedness he never frowns; in the world of sinfulness he seldom smiled. Here he was more revered than loved; there he is equally loved and adored.

Virtue and Temperance,
AND THEIR NEW NAMES AND OFFICES.

ANALYSIS.

Virtue's Personal Appearance—More Admired than Formerly—
The Explanation—More Commended than Courted—An Indispensa-
ble Assistant—Shares the Glory and Joys of Others—The Presiding
Priestess—Her Vestals—Her peculiar Badge—Official Title—Tem-
perance before the Throne—Appearance—A Necessary Transfor-
mation—Present Appearance not Original—Necessity of being Dis-
guised—How Adapted to her Earthly Mission—Illustration from the
Incarnation of Jesus—Temperance in her Native Clime—Improved
Appearance—Increased Admiration for her—Promoted to Office—
Official Employment—A Beautiful Residence—Appropriate Badge
—New Name.

VIRTUE.

"Believe the Muse, the wintry blast of death
Kills not the buds of virtue; no, they spread,
Beneath the heavenly beams of brighter suns,
Through endless ages, into higher powers."

Thompson.

"Virtue
Stands like the sun, and all which rolls around
Drinks life, and light, and glory from her aspect."

Byron.

TEMPERANCE.

"Fatal effects of luxury and ease!
We drink our poison, and we eat disease,
Indulge our senses at our reason's cost,
Till sense is pain, and reason hurt or lost.
Not so, O Temperance bland! when ruled by thee
The brute's obedient, and the man is free."

Mrs. Chandler.

CHAPTER X.

Virtue and Temperance,

AND THEIR NEW NAMES AND OFFICES.

THE next who receives commendation is VIRTUE. She approaches with a step of dignity, and with a look of innocence, that distinguish her from all the lovely sisterhood, and excite universal admiration. She has ever been the associate and the friend of all; and she is now deservedly a favorite of all. If she was formerly regarded with respectful admiration, she is now as truly loved and adored. The unbending dignity which she displayed to earthly vision was altogether too divine to be duly appreciated; and the stainless purity of both her speech and manners seemed too angelic for the lower sphere of sinfulness and sin.

To unholy minds VIRTUE had always appeared too refined and too forbidding, and had usually been less ardently beloved than some of the

others associated with her. And yet but few were ever found who would jeopardize their own reputation by refusing to commend her. And she has generally been more revered than loved, and more commended than courted.

But from the beginning VIRTUE has been indispensable to the general weal. LIBERTY could never have gained his final triumph but for her. FAITH must have died, and HOPE perished, but for her. Even CHARITY and MERCY must have fainted and fallen, but for VIRTUE's sustaining hand. Not one of the DIVINE FAMILY could have succeeded without her. The triumph of all is in part the triumph of VIRTUE; the honors and joys of all shall be shared with her.

But, as the distinguishing honor, VIRTUE shall be the PRESIDING PRIESTESS in the upper sanctuary, and her intimate friends and attendants here shall be her immaculate vestals there. She shall be honored with the most familiar fellowship with the DIVINE HOLINESS, and all the heavenly seraphim shall be her attendants. Her badge shall be a golden censer, with a cloud of Calvary fragrance, together with a brilliant flame on an altar of sapphire. And her title henceforth shall be the PRIESTESS PURITY.

And now we notice VIRTUE's twin-sister TEMPERANCE, with her glowing, healthy cheek, and her admirable form. There is a natural freshness in her appearance, and a habitual vigor in her movements, that are pleasing to every one. Yet she must undergo a personal transformation. She is henceforth to have less of the earthly, and more of the heavenly, less of the material, and more of the spiritual displayed in her person; less of the impulsive and energetic, and more of the serene and reflective possessing her spirit.

The more of the material, and the less of the ethereal that she has formerly exhibited, are now satisfactorily shown to have been the mere adaptation to effect the purposes of her earthly mission. The original transgression was original intemperance; the craving and partaking of the hurtful and forbidden. And, ever since that first indulgence of sinful appetite, it has behooved the sister-twin of VIRTUE to become herself incarnate, that she might adapt her redeeming efforts to the fleshly condition of those whom she has sought to bless.

Hence, in the mission of TEMPERANCE to the lower sphere, disguised in her material form and

earthly dress, she appeared to be less the daughter of the DIVINE MOTHER than others of the sisterhood; but it was the wise adaptation to the necessities of the case. While the rest of her associates had usually a higher and a more delightful labor, she condescended to busy herself about vulgar meats and drinks. Thus by her great humility, in stooping to the appetites and needs of poor humanity, she seemed by the association to be less divine, than in her own original sphere she is now proved to be. As JESUS, the perfect impersonation and the earthly exhibition of all that is beautiful and good, seemed to many merely earthly, when he lived upon the earth, but perfectly divine in his native heaven.

TEMPERANCE, as well as CHARITY, or LIBERTY, or TRUTH, is manifestly of heavenly birth. And, in the final triumph, her earthly laid aside, and now her heavenly displayed, she blooms with all the loveliness of CHARITY or FAITH, and carries herself with all the dignified serenity of her twin-sister VIRTUE.

All now are satisfied, if not before, that without TEMPERANCE they could not have prevailed. Neither CHARITY nor FAITH, nor TRUTH nor LIB-

ERTY, could have accomplished what they have performed without this sister's aid. And she is now, by general consent, deemed worthy of a proportional share in the glory of their successfulness and joy.

TEMPERANCE, in her native clime, her footsteps pressing her native soil, no longer stooping to the low necessities of poor, depraved humanity,—no longer veiling in her original brightness with the shrouds of earthly fashion,—no longer occupied with vulgar meats and drinks, the low necessities of incarnate spiritualities;—TEMPERANCE, resuming her heavenly station, and beaming in the beauty of her pristine glory, now hears her commendation, and receives her rich reward.

TEMPERANCE shall henceforth be the happy STEWARDESS of all the crystal streams that gush and flow from the eternal throne. She shall be entrusted with the distribution of the ambrosial fruits that grow upon the tree of life, that give immortality of youth and fadeless bloom and beauty to all the inhabitants above.

TRUTH and LIBERTY, with all the heavenly family, shall join their skillful hands to build for TEMPERANCE a living, fragrant bower under the

shadow of the tree of life. Her distinguishing badge shall be a crystal Fountain in ceaseless play, surrounded with trees of various fruits and perennial flowers. And the name of TEMPERANCE shall be changed to BLISS.

CONCLUSION.

Such is DIVINE RELIGION, the Mother of all the Virtues; and such the offspring of divine maternity. But however pleasing the ideal imagery, however beautiful the plumage and drapery of thought, pure Religion enthroned in the heart, the Christian Virtues exhibited in the life, are lovelier far than Fancy's pencilings, more beautiful than poetic dreams. This Religion—these Virtues—are more prized in heaven than thrones and diadems are esteemed on earth.

Amiable Reader! may this DIVINE RELIGION be your daily adornment, and your everlasting joy! May every virtue and every grace be your earthly accomplishment and your eternal bliss!

THE END.

THE WOMEN OF THE BIBLE



BEING
HISTORICAL AND DESCRIPTIVE SKETCHES
OF THE WOMEN OF THE BIBLE, FROM
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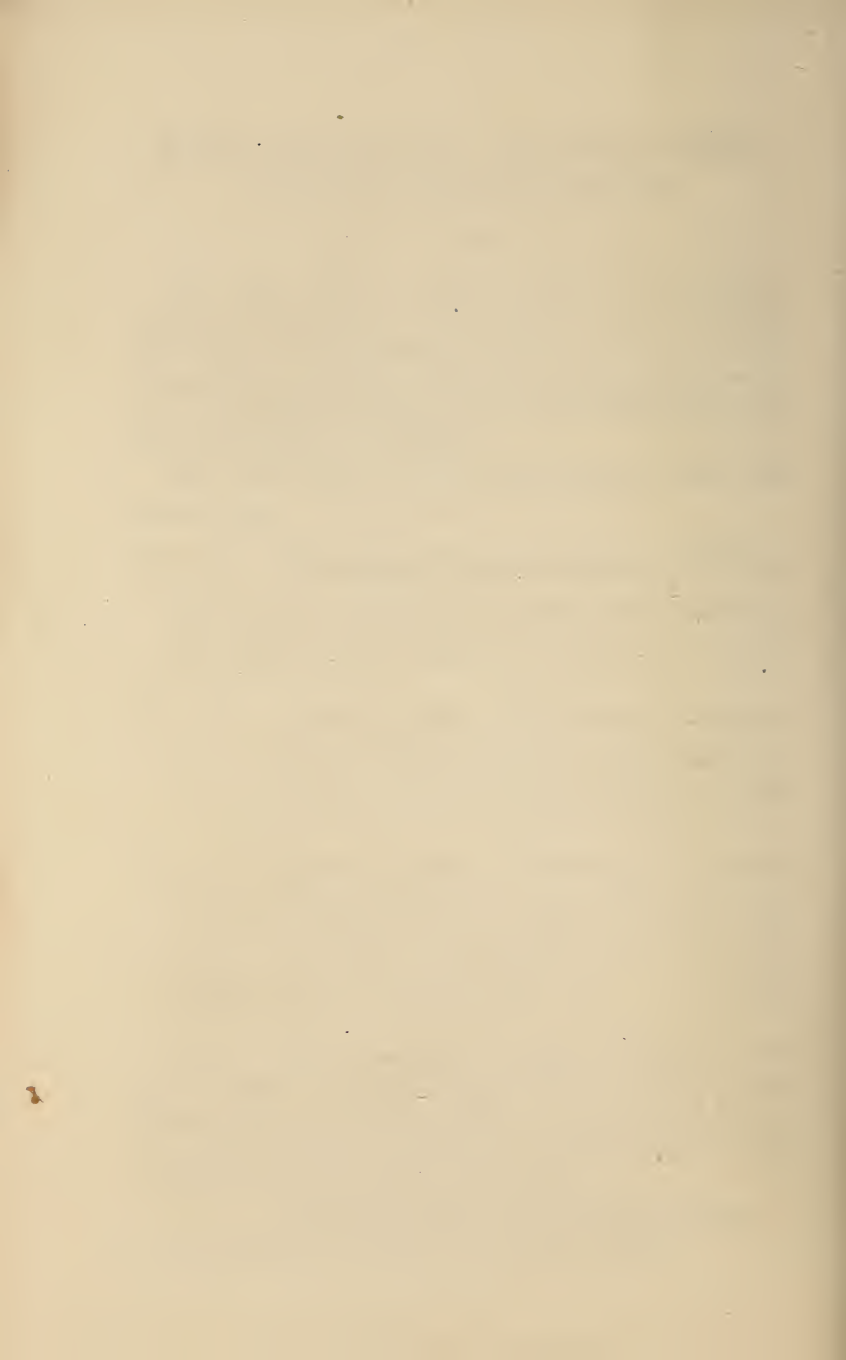
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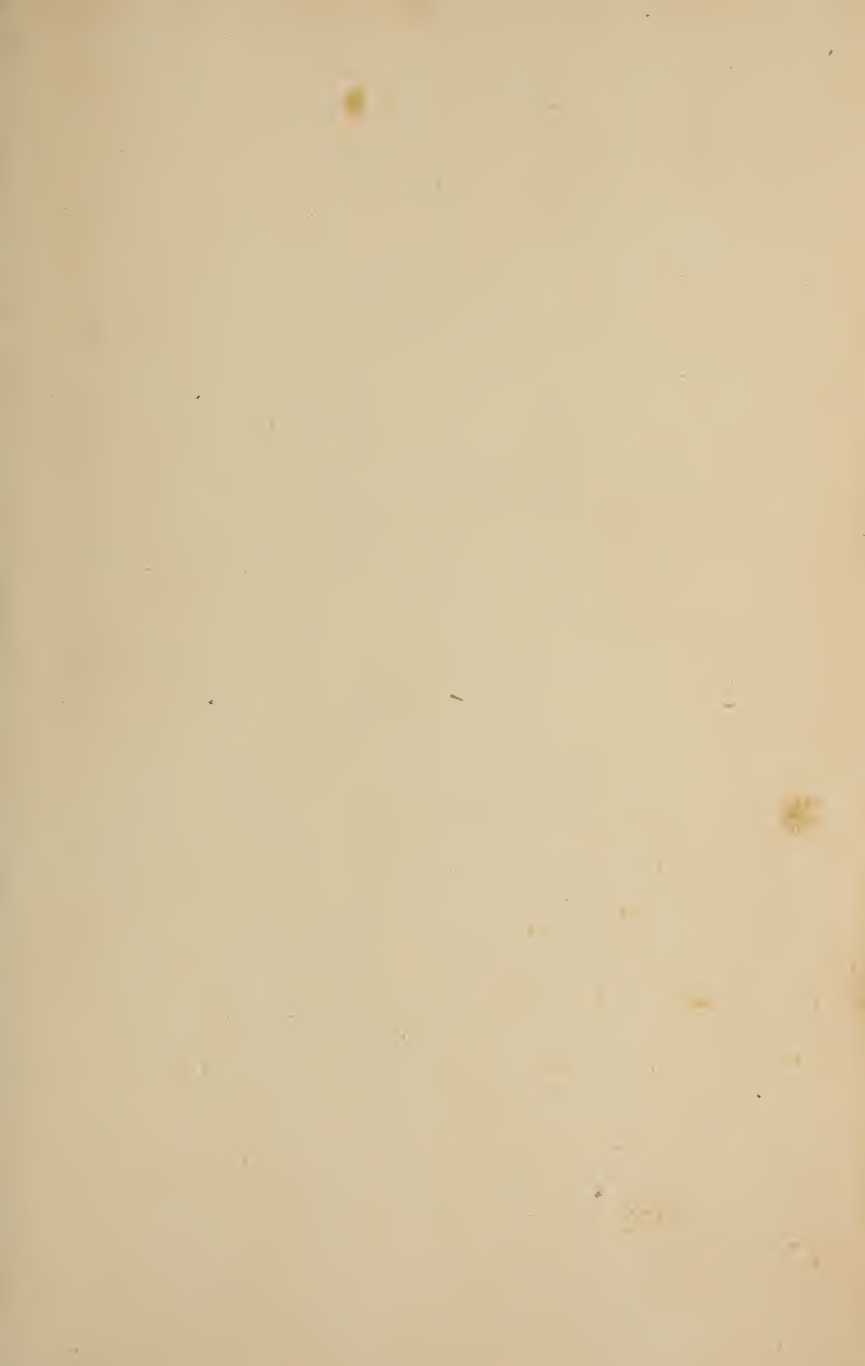
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